

**VESTIGIA ARANEAE – ARANEA CODICIS –  
PROJECT ANGELBOOK – VOLUME IX - PART 3**



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Vestigia Araneae – Aranea  
Codicis – Project AngelBook –  
Volume IX - Part 3  
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These pastes were never meant to last.  
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But buried in the noise were real transmissions: occult formulas,  
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I did not write any of this.

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This is Pastebin as Scripture.

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Let this serve as both evidence and artifact:

a living record of the madness, brilliance,  
paranoia, and revelation that once flowed through anonymous  
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too strange to index, too dangerous to preserve, or too fractured to  
matter.

Now it matters.

Now it’s immortal.

from the base of the spine, and a beautiful glow which serves to intensify identification both with the aspiration, which the occasion may have released, and with the descent of blessing for which the aspiration has become the channel.

There seem as if there are two sources of Kundalini, or perhaps it would be more accurate to say that Kundalini plays between two poles, one positive — the Sun, one negative—the Earth, at all events so far as regards our particular evolution. The Rod of Power, well known to the deeper students of occultism, seems both to symbolize this fact and to express it. The negative Earth globe at one end, the positive Sun globe at the other, and the Fire in each and in-between. To hold the Rod of Power is to grasp the Power of God. Few there be who may touch it. It is a focus on occasions of stupendous outpourings of Force.

The heart of the Earth is one pole of Kundalini, the heart of the Sun is the other. Now the awakening of Kundalini is tantamount to a fashioning of a shadow of the Rod between the globes. In one sense one ever is a Rod, but the Rod is not yet awake. It is asleep or dreaming, and the Fire itself slumbers. To awaken Kundalini is to fan the Fire into a consuming Flame, burning, purifying, energizing, making conscious contact with the Universal Fire.

To awaken Kundalini is to draw the Fire " from Earth beneath," " from Heaven above," so that the bodies, including the physical, become as a Rod between the two great centres. The individual, as it were, steps consciously into the space between the centres and becomes charged with the interplay of force, with Kundalini.

Let me try to visualize the process. I have written above of concentration on the base of the spine. But the base of the spine is in fact but a receiving station, a centre of distribution. From the centre of the Earth and from the Sun we draw the Kundalini power. We concentrate it at the spine-base centre and send it on its vitalizing way through the great centres of being. Up flows Kundalini from the Earth, through feet and limbs, through the negative creative energy, the centre of physical creation, into the globe at the base of the spine which represents and unifies both Sun and Earth. Down flows Kundalini from the Sun, its overwhelming intensity tempered as it adapts itself to the undeveloped mortal man. Upward flows a stream of Fire. Downward flows a stream of Fire. And the streams meet at the spine base to weld as it were into a spear of concentrated Force to travel upward on its appointed way. I think of the beautiful concentration of the mighty Jumna and the majestic Ganga at Allahabad, whence they flow united down to the sea from which in very truth they came. So do Earth-Kundalini and Sun-Kundalini meet in the globe at the root of the spine, thence flowing as one great Force into the Real, upon their surface the individual himself being carried onward into the Light. The negative Earth and the positive Sun combine, and spiritual Power is the fruition of the two.

In some ways, of course, this description is very inaccurate. Perhaps the truth would lie in the suggestion that both negative and positive slumber, as it is well they should, until both are stirred into life. The negative is no less valuable than the positive. Each

has its part to play, its work to do.

Thus the individual, not merely his physical body but all his bodies—more the non-physical bodies than the physical body—becomes a Rod between the globes, between Earth and Sun.

At this point the student finds entering into the perspective of his vision the great triple Fire symbolized in the Caduceus. The Caduceus Fire and that of Kundalini lie close and together, forming a splendid rainbow of colour. They subserve the same ends—differently.

There is intimate connection between the Caduceus formed of the central line of force and its male and female intertwining aspects and the Fire of Kundalini. Though from one point of view the two forces are distinct, from another they are complementary and one might even almost say identical, being reflections of the Activity facet of the Diamond of Fire.

The Caduceus seems independently awakenable, that is to say, stirred into conscious usage on the part of the individual. But its relationship with Kundalini is intimate.

The student whose experiences are here recorded was unable to pursue further the intricacies of the relationship and respective functionings of the Caduceus Fire and the Kundalini Fire. But in Theosophical literature these are examined. All he could see was a stream of Fire, differently-hued, flowing from the root of the spine up into the head, with subtle connections maintaining ever open channels between those macrocosmic forces of which it is a current. It was very easy to confuse the Caduceus force with the force of Kundalini, for there is an eternal alliance between them ; and the beginner always tends to perceive sameness before he notices differences. The student concerned had the distinct impression that while the Fire of the Caduceus offered a Way of Release, the Fire of Kundalini offered a Way of Fulfilment. Phrases in these regions must never be taken very literally, for here there are no impenetrable compartments, each aloof from all the rest. But it seemed as if Sushumna with its Ida and Pingala aspects, the Caduceus, were a route of release from confinement within the lower bodies, while the Fire of Kundalini is rather in the nature of a witness-guide to the identity of the larger with the smaller consciousness. The difference may be subtle, and from a functional point of view somewhat unreal. Yet it seems definite and probably has foundation in a fact not as yet clearly perceptible. Of some very close relationship between the two Fires there seems no doubt.

Meditation on these two Fires was provocative of imaginings, speculations, which tended to get out of hand—naturally so, since contact had been established with Cosmic Power, and there was a temporary illumination of the individuality with Cosmic Light. Immediately there was a sense of a swinging between the positive and negative forces of Fire Light-Life—Earth and Sun. Are there negative and positive centres in all individualities, human, nonhuman, super-human, sub-human? May we divide the

centres we know according to their Earth-nature or their Sun-nature? Is the throat an Earth-centre, and the heart a Sun-centre? But such speculations lead the student into channels of investigation which for the time being are distinctly unprofitable.

## Chapter 7

### THE HIGH PURPOSE OF KUNDALINI

THE process of working up and down the spine having been begun, the next business is to set up movement between the various centres. The first valid centre is the solar plexus, and communication is to be established between the base of the spine and the solar plexus, round about the navel. The touching of the solar plexus gives rise to the same sensation of expansion of consciousness as in the case of the spinal movement. The stomach may, and probably will, feel some disturbance, a sickish feeling. But that does not matter. The student did not trace how the Force reaches the solar plexus, but it seems to be by a roundabout way.

Whenever a centre is vitalized with the Fire there is a sense of expansion of consciousness and of highly stimulated faculty, and particularly is the intuition developed since there is greatly increased contact between the higher and the lower bodies, the higher fortunately being able to dominate, or the process of arousing Kundalini would not have been permitted.

As it is, not only is there absence of the slightest sexual disturbance, but such remnants of sex-nature as there may have been seem to be transmuted and transformed into their true purpose—virility and creativeness, and thus Godliness. Instead of being confined within localized creative power which partly assumes the form of sex-impulse, life begins to dwell in the universal creative principle, in the Fire of Creation : the lower ascends into the higher, the particular into the universal. And when the particular becomes lost in the universal, thereby discovering its true Eternity, then the universal descends to take up its abode in the individual. This is part of the objective of Kundalini.

It is sometimes thought that the development of Kundalini leads to clairvoyance and continuous interplane consciousness, or to the linking of the various levels of consciousness, so that other states of consciousness may be connected with the waking consciousness. This does take place in due course, but of far greater importance is a very real transsubstantiation, the higher consciousness becoming jewels in the setting of the lower, the higher taking up its abode in the lower, that is to say in the waking consciousness itself. The lower knows itself to be a setting, and offers its substance for the jewels of the higher. This is in fact a setting up of continuous consciousness. Whether in fact clairvoyance, etc., arises or not, though in course of time it will, is of far less importance than the definite establishment of the higher consciousness—Buddhic and later Nirvanic—in the waking consciousness, this being the high purpose of the

arousing of Kundalini. This means, as has been said, an extraordinary vivification of intuition—pure knowledge untainted, undistorted, by the personal equation ; for into awakened Buddhist and Nirvanic consciousness no un-universalized personal equation can ever enter. The personal equation is transcended, the desires of the lower self begin to be transmuted into the Will of the One Great Self. We may trust to an intuition vivified, purified, by Kundalini, but we must take care that we allow no outside considerations to distort. If we dwell in the realm of pure intuition our conclusions are likely to be true. Let us trust first impressions provided we sense them as coming from the depths of our being and not from the shallows. The arousing of Kundalini should establish us permanently in the Real—this is its supreme objective, all other results can only be incidental to this great end.

There seem to be two general systems of Kundalini development ; one which proceeds slowly, very slowly, and carefully, little by little, perhaps extending over lives, the various psychic faculties being developed *pan passu* with general growth ; the other being to leave the positive arousing of Kundalini? until the last moment, so to speak, and then, when all is safe and the word of the Master has gone forth, to arouse Kundalini with a rush. This method has in one sense more of risk in it, but there should not be any if the individual is alert. I am reminded of the launching of a ship. She goes down, gradually increasing in speed, into the sea, but only after all details of the slipway are attended to with most meticulous care. But once she is set going she quickly takes the plunge. In some cases, this latter method is employed, in others, the former.

As a setting for the right development of Kundalini, there is always an extraordinary desire to use the intensified power to help others. There is often the deliberate turning of oneself into a negative photographic plate, " exposing " it to those nearby, that their needs may be directly known. This longing to be of service to others is greatly stimulated, and indeed much more help can be given, because of the vivified intuition. One even feels inclined to advise some of one's friends, if they ask, quite frankly as to what they need, the advice being available because the individual has discerned so very clearly, with the aid of Kundalini, what he himself needs. He can help others because he has discovered how to help himself. But discretion and tact are the better part of valour, and one must not hinder in the effort to be helpful.

## Chapter 8

### CENTRES AND FUNCTIONS OF KUNDALINI

ORE advanced students often show the student a number of ways of using Kundalini, which, by the way, seems crimson in colour. One method is of drawing a pupil into the teacher's own Kundalini-infused aura, so that he takes, as it were, a Kundalini bath. This is a potent vitalization, and does no harm at all, provided the

teacher takes care, as he does, to see that in the individual there are no prominent characteristics which might be undesirably intensified by Kundalini stimulation. It should be remembered that to bathe in Kundalini does not involve the arousing of Kundalini, for in one way we are all bathing in Kundalini, the vital principle, Bergson's elan vital. But to admit a person to a bath of what may be called concentrated Kundalini demands care. It might be suitable for an undeveloped person of an unobjectionable disposition, and also for a developed person who has already learned to dominate his lower nature.

One of the reasons at any rate why the Elder Brethren are unable to live in the outer world is the effect upon the average individual of Their supremely dynamic Kundalini. We know how a wireless station, for example, seems charged with electricity — the air being full of it. Some people are adversely affected by this electrical atmosphere. Similarly, in far more intense degree, many people would be even dangerously affected by the physical propinquity of an Elder Brother dynamic with Kundalini Fire. The world is not yet ready for such stimulation. Consider the effect the Christ had upon the people 2,000 years ago even though He used the body of a disciple. The Kundalini Fire in the disciple, inevitably intensified by the immediate presence of the Christ, fired the people one way or the other, and finally the other. There was inadequate self-control to stand the strain of the searching penetration of Kundalini. We have been told that this was anticipated, and that the work planned was fulfilled when a few disciples became available to transmit the Christ's Message to future generations. No more was expected from the people of the time, or perhaps not much more, for it was realized that the force introduced into their midst would probably be too much for them. Yet, for the sake of the few who could be inspired to pass on the Message to unborn generations, the risk of non-acceptance and of the murder of the physical vehicle of the Lord had to be run. May it not be that the karma of the Jews is not so heavy as might otherwise be imagined, for they were face to face with a Force the effects of which even the Love of the Christ Himself could not neutralize, or should I rather say, turn aside, transmute or veil?

Kundalini Fire is the essence of the Love of God, so that there can be no question of neutralization, but only of, as it were, protecting the eyes from a blinding Light. This could not be perfectly done 2,000 years ago.

In this connection, there are a number of complicated considerations into which I need not enter. One, for example, is the extent to which constant and immediate contact with crowds has to be avoided, much of the work being done from centres, rather than in the midst of the people.

The Word of a Saviour thus descends into the future partly through His life in His disciples, partly through transmission by disciples and through books, but largely, mainly, through highly charged Kundalini centres, Kundalini thus concentrating in special areas on the surface of the earth : bathing pools of Fire, spiritual bathing pools, as they indeed become, as well as centres for the emanation of the Fire throughout the world.



To return to the methods of using Kundalini another way seemed to be that of directing a stream through the head of an individual, through what seemed to be a funnel-shaped opening, so that the stream floods the body, or rather the bodies. This is a safe method of using the Force since it reflects the principle of fructification, which is ever from above—sunshine, rain, etc. Care must, however, be taken that the Force thus employed is adapted in intensity to the receptivity of the individual. Some people may be able to stand a tropical storm, but the majority need but gentle rain.

A third method of the use of this Fire is in the case of protection against machinations of Brethren of the Shadow. A student came across a case of an undesirable person who was inciting people to commit suicide, and had even urged them to the point of hanging cords around their necks. The law allowed him in this case to spray upon the undesirable individual, or possibly "thought-form" emanating from an undesirable individual, a piercing stream of crimson Fire. In the case of the form, it was at once destroyed, thus instantly freeing the victims from their obsession. What was the nature of the repercussion upon the individual himself? Probably illness, possibly disintegration. A curious feature of the process seemed to be that the Fire was directed from a centre. It seems as if Kundalini can be sent forth from any centre, though preferably from the solar plexus centre or from the centre between the eyebrows. We thus begin to realize that the great centres of the body are the main distributors of force. It is not a matter of eyes or hands or feet, but of centres.

## Chapter 9

### THE INDIVIDUALITY OF KUNDALINI

UNUSUALLY enough, even though there seems to be obstruction at the top of the head, not in the centre of the head but actually at the top, nevertheless to a certain extent Kundalini pierces its way through and ascends through the top of the head beyond the physical body like a fountain of coloured water. The result is a stream which opens out so that there is the appearance of a tunnel, Kundalini flowing outwards, as it were, over the edge of the funnel. In the beginning this funnel emerges only a short distance, but as the piercing process proceeds the force of the stream becomes greater and Kundalini rises to a great height. All head obstructions vanish, with the result that contact is made, a channel pierced, between the various types of consciousness, leading to continuous consciousness and to constant contact between the various planes and the physical-brain waking consciousness.

What is the nature of the obstruction at the top of the head? It has the appearance of a mass of grains of "sand," yellowish in colour, through which Kundalini is endeavouring to effect a permanent passage, tearing apart the mass, making a hole through it, a process of some difficulty, some pain, and a certain amount of danger. At

first, Kundalini only glows. As time passes, the glow must become a burning nucleus and later a consuming, purifying and releasing fire. These grains of " sand " presumably are cells, and they are not so close to one another that Kundalini cannot effect some sort of a passage, just as water can escape through a sieve.

It is interesting to watch the nature of the process of awakening Kundalini as it takes place during the sleep of the physical body. The most interesting observation is as to the density or solidity of Kundalini itself. From one standpoint, Kundalini is a Fire, liquid Fire, but from another there is an exact simile in the planting of a long pole in a hole in the ground. The earth has to be hollowed out and the pole inserted into the hole thus made.

Similarly, in the lower bodies obstruction has to be removed from the course Kundalini must take — obstruction both physical, etheric, and possibly higher as well; and the picture the student had in his mind's eye as he awoke is of digging away varying densities of solids so that another kind of solid may enter the passage thus cleared. One might well employ the simile of boring into the earth. In the course of the process earth is encountered, earth and water are encountered, then perhaps water alone, and if one went far enough down one would meet molten masses and gases of various kinds. Now boring upwards has to take place for Kundalini, and the same kinds of obstructions are encountered, different kinds of solids even though we call them solids, liquids, gases, and so on. All are solids. Kundalini is a solid, and if it is to do its work, certain other kinds of solids must be removed out of the way. Not that it cannot more or less interpenetrate them. It can and does permeate them to a certain extent. But its main objective cannot be accomplished unless it has a clear passage, and this involves the removal, perhaps only to a very small extent, of physical obstruction, possibly a heaping to either side, just as a crowd has to give way before an oncoming procession. There is probably partly a burning away and partly this crowding on either side.

As the channel is formed the pole of Kundalini is pushed up—a matter of time. The idea of Kundalini as a pole being gradually inserted into a hole seems to be more accurate than at first sight may appear. The distinctions we make between solids, liquids and gases, and so on, are relative terms. There are solids to which the most solid things we know are supremely light and airy. Some of these solids one notices in the inner regions of the earth. This is one way of regarding solids. Another way is to look upon the increasingly Real as, in the truest sense of the word, "solid," increasingly solid, substantial. From this point of view, Kundalini is more solid than the most solid substance we know, using the word "solid" as synonymous for "real".

Dealing with Kundalini in these terms one is conscious of its solidity as compared with that of physical matter or of substances next in degree of solidity, from the physical plane standpoint, to physical matter. Kundalini seems much more solid than these, and the process of awakening Kundalini may thus be not at all inaptly compared with the removal of earth, and of earth mixed with water, for the entry of a pole of solid wood, as has already been suggested. The pole of solid wood is relatively far more solid than

earth or water. So is Kundalini from a certain point of view far more solid than the obstructions which have to be removed. I am not surprised, therefore, that the translation into terms of waking consciousness of the digging process, taking place during the sleep of the physical body, is that of the removal of earth and water so that a hole may be made for the entry of a very solid object indeed. In one sense, mental matter is much more "solid" than emotional matter, Buddhic more "solid" than mental, Nirvanic than Buddhic ; just as space may be considered more solid than that which fills it. What we call matter can only be where the more solid so-called " space " is not there to prevent its presence. We have to drive away space in order to make room for matter. But sometimes we must drive away matter in order to make room for space, and this is what we are doing when arousing Kundalini, for Kundalini belongs, relatively, more to space than to matter.

There are speculations about Kundalini in which one is almost afraid to indulge. Universal, Cosmic Fire as it is, nevertheless it seems to be constituted of innumerable diverse elements, and one or another of these shines forth according to the setting of the Fire in individualities belonging to one or another of the great evolutionary streams. Each centre represents a line of energy, and in each individuality, therefore, one centre is dominant, while another comes next in importance. So is it that Kundalini adapts itself—I ought, of course, to say herself—to the pre-eminent note, and seems as if it energized the various centres according to their respective importances in the particular human body. It courses lightly, as it were, through the sub-dominant centres, touching them to minor vivification only, but giving radiance indeed to the centres which have special preeminence. And this principle obtains throughout the evolutionary process, in the vast macrocosms no less than in the minutest microcosms.

But Kundalini definitely stimulates each centre, whirling as each already is, throbbing and piercing its way upwards to the great head junction. There seems to be little doubt that there is a spiral, corkscrew movement of Kundalini as it surges upwards, concentrating on the centres which are outstanding because of the individual's Ray(1) and temperament, and sometimes vivifying certain centres which need special stimulation in view of certain work the individual has to undertake. Here one centre is stimulated more than the rest. There another centre is singled out. And perceiving this one wonders if nations and races, faiths and sects, have their super-ordinate centre as well as their subordinate centres, so that the Fire of Kundalini has to be all things to all centres.

One wonders if the same be true of land, of sea, of valley, of mountain, of forest, of plain. And then comes the speculation as to the supreme Centre of the Earth. The Earth, as we are told, has its colour, its note. Has it not its special centre also? This seems to be without doubt, as must also be the case with the Sun, with a Solar System, in fact with every organism. And when one tries to follow this speculation with the inner vision one becomes lost in regions of consciousness which forbid exploration, and one turns back wisely, though regretfully, into those realms which are, as these others are not yet, for our conquering.

The burning sensation, so usually associated with Kundalini, and by no means confined within the channels of its passage through the body, is not necessarily inevitable. There may be a sensation of cold, of pressure, of a bursting, the latter generally within the head. Some students have experienced an uncomfortable warmth throughout the trunk of the body, with extension into the head, so that the whole of the upper part of the body seems intensely hot, streaming forth heat in all directions.

But always, and this is an acid test of the rightness of the experience, the whole body becomes comparatively universalized as to its sensitiveness. The whole body becomes, as it were, a Gauge of the Real, so that discrimination, as has been said before, is alive from the feet to the very top of the head itself. This is a reflection on the physical plane of the absence in the inner bodies of the localization of faculties which is so apparent in the physical body itself. There arises, with the vivification of Kundalini, a blending of the lower with the higher bodies, so that there begins to be one vehicle—receptive and active in every part of its being.

In the higher regions of consciousness we cease to speak of vehicles, for the place of these is taken by radiances ; and when Kundalini is still further developed, the consciousness which in the physical body has localizations, and in the higher bodies is co-extensive with their frontiers, will, in the highest regions, become concentrated in a centre, whence rays will issue forth in all directions.

Evolution consists in a going forth into the whole of manifested life, in contacting the farthest circumferences ; but the way of return is to bring back, stage by stage, to the Centre the fruits of the going forth, the sum total of all the experiences. Thus do we seem to come to the point of concluding that in some mysterious way Kundalini remains for ever individual to its recipient, however much it may always be inseparable from the Universal Fire whence it issues forth. In some mysterious way it would seem as if Kundalini partakes of the nature of the Permanent Atom(2), cannot disintegrate, and forms the eternal Fire of the evolving individuality.

I have said that it cannot disintegrate. From one point of view nothing disintegrates. All that anything can do is to return home awhile, and this is what Kundalini probably does. The coursing of Kundalini through the centres of the body, its picking out a special centre or centres for major vivification, its issuing forth from the head, its unificatory powers—all are the gathering of experience for the Fire which is the individual himself.

We must, it seems clear, free ourselves from the habit of looking upon our bodies as just flesh and blood, as just matter, as matter is known in these days of feeble vision. All things are modes of manifestation of each other. All are modes of the manifestation of Fire, or of any other supreme expression of the Creative Spirit which we may be able to conceive. In Christian scriptures we have the conception of Fire as the third aspect of the Trinity, God the Holy Ghost. But behind all divisions there is the One without a Second, and true indeed is it that all that we can predicate of the expressions of the One we can predicate still more of the One Itself. So, from one aspect we may express the Creative Spirit as Fire, and all that comes from it as Fire no less. Hence we think of

Kundalini as the heart, the permanent Fire, of the vehicles of an individual, and we think we see in the Permanent Atom the Fire of Kundalini awaiting its next forthgoing.

There seem to be inbreathings and outbreathings, pulsations of Kundalini. Observation seems to show that all things breathe, and that there are the most marvellous interpretations to be assigned to these breathings. The intensity of Kundalini waxes and wanes. It rises and falls, even in its surgings. It is exceedingly difficult to follow all this, for the student who has been observing is inexperienced, and in addition is confronted with the intensifications produced in his own Kundalini by the very observations themselves. Attention feeds, as inattention starves; and these constant experiences and experiments increase his own Kundalini activity. In these waxings and wanings Kundalini is evidently profoundly affected by the surroundings of the body in which it dwells. In the great open spaces, in the harmonious, rhythmic and well-ordered home, at sea, in close proximity to hills and mountains, in special gatherings of an uplifting nature, in well-directed ceremonial gatherings, in churches, temples and mosques round which fine devotion has gathered, in schools and colleges from which all fear is entirely absent and there subsists a beautiful relationship between teachers and taught : in all these, and other conditions of the same type, as in places of study, Kundalini waxes. But in towns and cities, in crowded places, in theatres, restaurants, picture-houses, in the ordinary public meeting devoid of any particular aspirational element, Kundalini wanes, that is to say it receives no stimulus. But always is there a tide in the affairs of Kundalini, an ebbing and a flowing, a rising and a falling, however imperceptible. It would seem doubtful if ever Kundalini is actually asleep, however inactive it may appear to be, for it must needs share the functioning of Kundalini everywhere, and as a whole Kundalini is astir throughout the spaces. Nevertheless, we feed Kundalini, and we starve Kundalini, in the veriest trifles of our living — physical, emotional, mental and beyond.

One observation which was of tremendous interest to the student making all these contacts was the use of what is called the Thyrsus in the special awakenings of Kundalini which from time to time take place. The Thyrsus has the magnetic property of reaching out into intimate touch with Kundalini and of causing Kundalini to follow it as iron is attracted by a magnet. In the ancient days the Thyrsus was very well known, and was evidently used in cases where a kind of artificial stimulation of Kundalini was indicated. It was certainly known to the Yogis of old in India, and to the Egyptians and the Greeks. The Thyrsus observed was manufactured of some brilliantly white metal, cylindrical in shape, about twenty-four inches long, an inch or so in diameter, and resembled nothing so much as the ordinary ruler. It was placed at the root of the spine and then drawn upwards, Kundalini following after it. Of course, the Thyrsus could only be used by those who already had an intimate knowledge of the workings of Kundalini.

1) Theosophy teaches that all life, whether in mineral, plant, animal or man, is the One Life. This One Life, long before it begins its work in mineral matter, differentiates itself into seven great streams, each of which has its own special and unchanging characteristics. These fundamental types are known as the Rays. These seven types are to be found among men, and we all belong to one or other of them. Fundamental



differences of this sort in the human race have always been recognized ; a century ago men were described as of the lymphatic or the sanguine type, the vital or the phlegmatic ; and astrologers classify us under the names of the planets as Jupiter men, Mars men, Venus or Saturn men, and so on.

2) The central nucleus of each of man's bodies is a Permanent Atom, so-called because it remains ever within the periphery of the higher aura, even when the body itself has disintegrated. At rebirth, from this atom emanates a web-like substance into which the actual atomic particles of the new body are builded. The use of the permanent atoms is to preserve within themselves, as vibratory powers, the results of all the experiences through which they have passed. We must not think of the minute space of an atom as crowded with innumerable vibrating bodies, but of a limited number of bodies, each capable of setting up innumerable vibrations.

## Chapter 10 THE MUSIC OF KUNDALINI

AN we describe the great Serpent-Fire of Kundalini in its fundamental glories, in its colours, in its shapes, in its music-notes? Can we describe its song ? Can we describe its rainbow?

Kundalini is music as it is colour. It is a rainbow as it is a perfect song. The student senses this as he enters into its nature. Kundalini comes from afar, trailing clouds of colour and of sound. Kundalini is a perfect fruition of Life. It is a consummation of Life. It vibrates with consummated experience. Whose experience? The experience of One who has been one, but who has resolved into glory upon glory the unfoldments of His evolutionary way—unfoldments in darkness and in light, in peace and in storm, in joy and in sorrow. He has sown experiences, and He has reaped Flowers, a Garden of Flowers, Flowers that sing, Flowers that breathe forth colour.

Could the student but hear the Song of Kundalini, could he but " see " the colours of the Fire, he would know what Life is, for he would be penetrating into the very heart of Being. But his senses are dull, even those with the aid of which he experiments and experiences. He can know that which to him is knowable, and he can see as through a mist the as yet unknowable, and through the mist comes the glory of a throbbing majesty of sound — a single world-encircling, world-drenching throb of sound, yet containing within itself a veritable world of music. Through the mist, too, comes the glory of a mighty rainbow of colour, no less world-encircling and world-drenching. All is alive with colour-sound, colour singing, song colourful.

The student feels he may not suggest either a colour or a note as expressive of

Kundalini, for each of us hears himself differently, sees himself differently, in this magic crystal of blended colour-sound. Let each listen. Let each see. It were almost a blasphemy to dim the crystal from its all-embracing purity.

Yet our Kundalini?, the Cosmic Kundalini from our Lord the Sun and the individual Kundalini from our Mother the Earth, has its note dominant, different from the notes dominant of other modes of evolution, and is a blend of the Song of the Sun and the Song of the Earth. Our Lord the Sun sings His Song for all His universe. Our Mother the Earth sings her answering note, the note of life unfolding on her bosom. So does our Lord the Sun send forth His colour, and our Mother the Earth shines, in all her colour, radiance in answering homage.

How near sometimes the student seems to come to the song of Kundalini from the Sun, to the colour of it, and to the song of Kundalini from the Earth, to the colour of it. He sees at once that the Earth is but an image of the Sun her Father. The song of the Earth, the colour of the Earth, are but immature shadows of that coming substance perfectly resplendent in the Sun. He sees that all the singing from the Earth, and all the colour-messages, are but praise to the Lord of all, and from the heights of man in all his trappings of bodies right down to the humblest atom in the lowest of nature's kingdoms the student hears a song of praise and colour-throbbings of aspiration. Our Lord the Sun has set them all afire. He has set them all a-singing. He has set them all a-shining in a myriad hues. In their joy, in their deep consciousness that as He is so shall they be through the mystery of His Being in colour and in sound, they give to Him that which they have received from Him. Our Songs, our Colours, our Life, our Light, our Glory, are from Him, and we lift up our gifts that He may see we cherish them.

Kundalini sings to the student with the voice of all that lives. The student thus begins to know all life, not by a forthgoing, but by an indrawing. In the hidden recesses of his own Kundalini, if the possessive be pardoned, he finds the secret of the Unity of Life, as he has known Life's solidarities without.

There is a Unity, and it sings one song, composed though the song be of an infinitude of notes. There is a Unity, and it sends forth one colour, composed though it be of an infinitude of colours. There is but one song, but one colour, for all life on this Kundalini-Globe we call the Earth. In the Kundalini we hear the song, we see the colour. And when we are able to make external that which for so long must remain internal, and remote and inaccessible, only now and then revealing itself, when at last we are the Unity, then do we pass beyond the human kingdom, as we have passed beyond the kingdoms below, and the Kingship of the Matter-World is ours.

Kundalini is indeed vocal. She can be heard by those who have the ears to hear. She is substantial, even though yet more spatial, and can be seen by those who have the eyes to see. Kundalini is no mere fanciful abstraction. She is no mere theory, no mere externalization of an imaginative outpouring. She lives. She sings. She arrays herself in scintillating colours.

When we seek her within ourselves, and perchance catch a glimpse, be it in her sleep or in her stirrings, of her compassionate elusiveness, then if our eyes and ears be but faintly open, we shall see her raiment and hear her voice. And these shall be our raiment and our voice, not as these are now, but as these shall be some day. Is it not worth while to seek her, not by striving to awaken her before her rightful sleep is over, not by disturbing her if on occasion she sallies forth within the domain which is hers to illumine, but just by watching, as this student has watched, respectfully, without a ripple of desire for response?

The way to seek her is to detach oneself from one's anchorages, to break the bars of all imprisonments of physical body, feelings and emotions, and mind, and to lose oneself in the formless spaces of Life's infinitudes. It is needful to "feel" the infinitudes in their limitless natures, not going forth infinitely far, but being infinitely still. There is no far nor near when perfect stillness is achieved. Yet the stillness is vocal. It is supremely still because it is throbbing—I wish there were a word to express throbbing to the supreme degree of imperceptibility — with the Song, the Voice, of the Stillness. When that still, small Voice, infinitely potent by very reason of its small stillness, is heard, then are we hearing Kundalini — afar off, yes; inevitably so. But in the distant future to be our Voice, our very selves singing for joy.

So, too, in the perfect clarity of the silence, we shall see a warmth because of its warmth of colour. Then shall we be seeing Kundalini — afar off, yes; inevitably so. But in the distant future to be our Colour, our very selves shining for joy.

## Chapter 11

### ACCOUNT OF AN EXPERIENCE

ET this little book conclude with an account of an experience which from one point of view may appear utterly remote from Kundalini, yet in fact was the direct result of the stimulation of this mighty Fire and of an apparent flowing on its surface "back" into the at present undiscoverable past. Indeed does Kundalini break down barriers, not merely of consciousness in terms of matter but no less in terms of time. The ridges between present and past, and present and future, become transcended, at all events within limits, and the Eternal becomes the Real rather than the modes of time. The student who was experimenting and experiencing was more interested in the past than in either present or future, so where travelling was possible he tended to travel "backwards" rather than outwards or forwards. Hence the experience which follows.

The student finds himself on a stream of Kundalini, and moves on the stream towards time's beginnings so far as this particular evolution is concerned.

He moves back and back and back, until he finds himself strangely immersed in the majestic profundities of the opening of a new era of life.

He looks about him, though who exactly this " he " is he does not know, largely because he does not care—it is that at which he is looking that absorbs him.

He sees before him—how entirely inadequate are descriptions which must needs be couched in small physical terminologies—a vast expanse of substance. Matter is not the right word at all, nor even is substance. The word Sea would be better if it did not so forcibly connote liquid. The sentence might well have read " a vast expanse of Fire," but there is inadequacy in this also.

At any rate there is a vast expanse, the nature of which is that it is known and therefore has within it the potentiality of knowing. Whether this sentence is intelligible or not is, perhaps, doubtful. But the dominant characteristic of the expanse is the fact that it is being known all the time, and that in such knowledge lies the fact of its own potency to know.

Being known, there is involved a Knower. And the student immediately conceives the principle that at the dawn of an evolutionary unfoldment there are two elements—a Known and a Knower. There is an infinitude of Known, and a Knower who in Himself sums up the apotheosis of the evolutionary process to which He belonged. He is a God and more than a God. He is a Sun.

The student perceives that by very reason of the Knower it might be postulated of the Known that it consists of an infinitude of Knowers in their becoming.

The Known comprises, therefore, innumerable Knowers who do not know.

Or, there are innumerable Fires which do not glow. On this expanse the Knower breathes the Fire of His knowing. And so evolution begins.

Innumerable Fires begin to glow in the spirit of their fireness, for the unconscious has met its mate in the conscious. The Known has met its mate in the Knower.

Sparks issue forth.

Sparks become microscopic flames.

And there is added the fuel of kingdom after kingdom of nature, fed by the Knower, who has known kingdoms and has brought them forth through the Fire of Kundalini.

The flames grow larger. More and more fuel-experience.

The flames burst into microscopic fires.

The fires expand into conflagrations—towering greatnesses of Fire.

Kingdom after kingdom feeds sparks and flames and fires, until all human fuel is resolved into Fire, as already has been the fuel of the mineral, vegetable and animal kingdoms before it.

And then Fires triumphant enter into the Essence of Fire. The very Form of Fire is consumed, and the Life of Fire shines forth in perfect purity.

From Fire-Form to Fire-Life.

Thus onwards into immeasurably transcendent regions, in which, perchance, even the Essence of Fire merges into that which lies beyond.

Thus from being Known, the Known becomes the Knower.

And the Knower withdraws into the transcendence of Being. On the bosom of Being He rests for re-creation.

THERE IS A HUSH OF THE SILENCE OF ETERNITY

In the Silence the clarion call of a pure Note of Forthgoing causing the Silence to vibrate in the rhythm of its own Perfection.

The Knower comes forth.

And on the expanse of a Known He breathes the Fire of his knowing.

Again begins an evolution.

And all are Knowers in the Becoming.

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Secret Fire: The Relationship Between Kundalini, Kabbalah, and  
Alchemy

by Mark Stavish, M.A.

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## Foreword

The following exercises are designed to assist in freeing the most potent energy known to humanity and resident in creation. They are not designed for someone with little or no esoteric experience. In general, it would be advisable to have at least one to two years of practical, daily experience with the Middle Pillar and/or Pentagram Rituals; in addition, an equal amount of time with the Hexagram Rituals. Several working of the 32nd through 24th Paths on the Tree of Life would also be desirable[1], and regular practice of once a week or so of "Rising on the Planes"[2]. Common sense, a willingness to "Make haste slowly", and a balanced lifestyle may be the best protection against any unpleasant side effects of these, or other, esoteric practices[3]. It is very important that you keep a diary of your practices and experiences with the exercises given.

The amount of time it will take to experience the Secret Fire is unknown, although preparation is the best guarantee of success. The amount of time given to each exercise should not exceed more than 15 or 20 minutes in the beginning, and then 30 or 45 minutes after the first half year or so. It is also strongly advised that anyone undertaking these exercises also maintain a regular, daily usage of spagyric tinctures for each of the planetary qualities of the day it is used. This additional, slow, and methodical cleansing of the subtle psychic channels will aid in relieving some of side-effects of esoteric work. The nightly application of "Dream Yoga" is also suggested, as this will attune the student to the qualities of the day while sleeping, aid in interior contacts, and may shed light on particular problems of the Work.[4]

While this may seem like a lot of work, it is not. Tinctures are fairly easy to make, all that is required is their regular use. This takes no more time than swallowing a vitamin. Dream yoga is done as we are falling asleep anyhow, no additional time required for this either. What it does take is regularity, commitment, and perseverance. Qualities



that assure, albeit confer, adepthood. Best of luck in your practices. In the Bonds of Esotericism,

Ora et labora,

Mark Stavish

Wilkes-Barre, Pennsylvania

April 1997

## Introduction

In the Western esoteric practices there is an apparent knowledge gap regarding the role of esoteric practices and their effects on the subtle, and not so subtle, bodies of practitioners. In the East, all practices, whether designated as such or not, are designed to awaken the semi-dormant energy resident in all creation, and 'living beings' in particular. This energy is known as "Kundalini", "The Serpent Fire", and the "Dragon" depending on tradition. Extreme care has been taken, despite contradictions between systems, to chart the effects of exercises on this latent energy, and how it 'flows' through the physical, emotional, and psychic body, at what stages, and in relation to which exercises. Such a detailed analysis is lacking in modern Western esotericism.

For modern kabbalists, the most common introduction to ceremonial magic is through the Lesser Ritual of the Pentagram and the Middle Pillar Exercise. The purpose of this paper is twofold: to show how this, and related exercise can stimulate the Secret Fire, and to suggest exercises for its regulation by esoteric students who are engaged in a Hermetic path, such as general studies or alchemy, who may have experienced its awakening and are in need of simple and direct exercises for its regulation.

## Theoretical Background

The majority of modern esoteric students are familiar with the Middle Pillar exercise, as such, it will be the fundamental basis for much of this article. In addition, the Sepher Yetzirah, and a limited number of alchemical references will be made.

The basis of kabbalah is that through increasing levels of density, humanity came into its present state of physical incarnation and psychic evolution. Through rituals, exercises, and meditations, the energy latent in creation generally, and the body of the practitioner in particular, can be "awakened", purified, and directed. This energy can then be used for spiritual development, psychic expansion, or physical health and improvement.

## Creation - "In the Beginning ..."

Creation is seen to have taken place, in Western kabbalistic and alchemical terms, in the following process.

The Divine mind of God, the Absolute, or in Hebrew the Ain Soph Aur (Limitless Light), through a series of expansions and contractions establishes the boundaries of Creation. The first world is the most subtle, and closest to the original state of non-existence, and is Atzilooth. This is called the world of Fire, because of the lively, undefined, and almost uncontrollable nature of fire. Next is Briah, or the World of Archetypes and forms as our human mind can grasp them. It is symbolized as the World of Air, and is the result as a barrier world that is formed by the creation of the next World, Yetzirah, or Water. This is the highly psychic and emotionally charged world immediately behind the veil of material existence, or Assiah. Also known as the World of Earth, because of the solid, concrete nature of material life.

The purpose of this scheme, is to show that creation occurs in increasingly dense levels of energy-matter, from the most subtle, or Fire, to the most dense, or Earth. Within this context of increasing density, there also arises a series of ten planes or levels of consciousness which combines with energy-matter, known as Sepheroth, or spheres of being. They occur in a pattern of: unity, reflection, polarity, reflection, polarity, unity, reflection, polarity, unity, and finally materialization. This basic idea of unity-polarity-and re-harmonizing, is the basis of kabbalistic and alchemical practices, and is derived from the observation of Nature.

Each World is a reflection to a denser or more subtle degree than the one before or after it. Each Sepheroth is a reflection, in part, of what proceeds or follows it. However, since each reflection is only partial, or slightly distorted, each Sphere takes on its own unique characteristics. Only the so-called "Middle Four Sphereoth" have the ability to harmonize or reflect in total all of the energies of creation, on some level.

This 'zigzag' of Creation is called the "Lightning Flash". The return of energy from dense matter, back through the various stages, Sepheroth, and Worlds of Creation is known as the "Path of the Serpent" because of its reverse, or complimentary 'zigzag' nature back up this diagram called the Tree of Life.

For the alchemist, somewhere between the third and fourth level, or sphere of creation, energy takes on the characteristic that will allow for the formation of matter at some future state, or level ten. This energy is called Prima Materia, Chaos in the Bible, Spiritus Mundi (Spirit of the Earth), and others. Here, duality is made complete, and genuine polarity exists, as opposed to simple the potential, or idea, of polarity that had existed previously. Energy is divided into active and passive modes, with the active energy constituting the energies of life, and the passive one the energy of matter. In "The Golden Chain of Homer", the active energy is called Niter and the passive energy is called Salt.

The energy of Life manifests in two forms, Fire and Air. While both are predominately active in nature, fire is the more active of the two, with Air being slightly passive because of the partial Water Element in its makeup. Potential Matter manifests its energy as Water and Earth. These Elements have nothing to do with the material bodies of the same name, and as such are capitalized and called “Elemental” to distinguish them from the earth we walk on, water we drink, air we breath, and fire we cook with. They are in fact, energetic states, each with their own unique characteristics, as well as each of the previously mentioned ten levels of consciousness within them. The Elements also have preferred ways of interacting with each other, to form the Three Principles of alchemy. There are in fact, forty different ways energy-matter-consciousness can manifest in our world.

The Three Essentials are the alchemical principles of Sulphur, Mercury, and Salt. Like the “Elements” these principle concepts are to be thought of a “Philosophical” and not literally as chemical elements or compounds. The Alchemical Sulphur, or Soul, of a things predominates in the animating principles of energy (Fire) and intelligence (Air); Alchemical Salt, or the physical body of a thing, predominates in unconscious forces, psychic, and instinctual intelligence (Water) and solid matter (Earth); Alchemical Mercury, or general life force, predominates in intelligence (Air) and instinctual forces, and psychic energy (Water), as such it is the link, or bridge, between the higher forces of Sulphur and the lower body of matter.

In the mineral realm the dominant energy is that of Earth, a little Water, and very little Air or Fire. In the vegetable realm, the dominant energy is Water and Air, but little Fire and Earth. In the animal realm, the dominant force element is Fire, then Air, but little Earth. These qualities need to be understood as they have been defined for the following information to be of any use to the practicing, or aspiring, Hermeticist. For example, using the above definitions, we can say that the plant realm has an abundance of instinctual energy (Water) and intelligence, i.e. a specific function (Air), but little direct energy (Fire), as this is received passively from the sun; and little hard, physical, matter (Earth).

In the East as in the West, the idea of principle Elements and Philosophic Principles are expressed in more or less the same manner. This original undifferentiated energy from creation is often called in Indian philosophy, and modern occult, and New Age circles, as akasha, or Spirit. However, akasha, consists of two (2) aspects, one active as we have noted, Niter, and the other passive, Salt. The energies of Niter are also referred to as the force of Kundalini, or spiritual forces. In alchemy, this is the Secret Fire. To the Salt, belongs the force of Prana, or Vital Energy.

The function of the Vital energy is to maintain physical life forms and existence. It is completely instinctual and unconscious and is heavily influenced by cosmic cycles, astrological pulses, and other natural phenomena. The function of the Secret Fire is to increase in humanity, the only place where it is present, its sense of self, or “I”. At the lowest level or functioning, this is the ego, at its highest, it is Divinity incarnate, as both

are two sides of the same coin. One is 'self' in relation to the physical world and others; the other is 'self' in relationship to all of Creation and as a co-creator.

In the vast majority of humanity, this Secret Fire, or liberating energy of self-consciousness, lies dormant, asleep at the base of the spine, coiled like a serpent. Only a small amount manages to escape, reaching a sepherothic level, or so-called chakra, thus creating a loci of consciousness for each person. If it reaches the top of the skull, and beyond, a spiritual awakening can occur, allowing for a descent and re-ascent of the energy, during which the psychic centers can be awakened allowing for the manifestation of psychic powers and related phenomena.

The Secret Fire ascends as a result of a temporary weakening of the Vital Energy in the physical body. This is why so many spiritual awakenings take place under great physical stress, times of illness, or near-death-experiences. When the Secret Fire will ascend through the various psychic-physical currents causing it to be enveloped in a sphere of luminous light.

The experiencing of the Secret Fire, as a result of the suppression of the physical body's Vital Energy, can create condition which manifests in various forms:

- Some perceive the bright light as an angel, their Higher Self, or "Holy Guardian Angel", others as a spiritual teacher.

- Astral projection may result, along with perception of the immediate surroundings.

- Uncontrolled physical movements may also result, typical of so-called 'kundalini phenomena': shaking, rapid breathing, swinging of the torso, uncontrolled giddiness, and sitting straight upright in the Pharonic position.

After a period of time, the energy will descend, and return to the base of the spine.

The effects of this awakening will take some time for the consciousness of the individual to adjust to, and not limited to the 'non-physical' realms. The physical body, although to a lesser degree, is also changed and improved in functioning, constituting a genuine "re-birth" on several levels. However, it is up to the mind, or sense of "I", of the individual, to cooperate with this influx of power if more permanent changes in consciousness are to be made.

As we can see, the concept of kundalini, or the Secret Fire, is linked to two polar concepts: that of the undifferentiated creative energy, and the second, as the seed of this energy locked on each cell of material creation, and focused in humanity at the base of the spine.

When this energy rises as a result of psychic experiences, and not because the physical weakness, can cause the Vital Energy of the body to be concentrated on various areas of the body, creating physical and psychic disturbances. If the energy

becomes concentrated in the head, it can create the illusion of a spiritual awakening, as well as the well known “hot and cold” flashes, or currents, up and down the spine. The effects of the Secret Fire however, and not its re-distributive effects on the Vital Energy, can create the following phenomena:

Intense pains suggestive of an illness

Crawling sensations of ants or small bugs over the skin, as well as a ‘jumping’ sensation of the energy

A feeling of crystal clear calmness and tranquillity, rise from center to center to the top of the head

Ascending in the famous ‘zigzag’ or Rising Serpent pattern

The energy can skip a center or two

The energy can reach the top of the head in a flash of light

The character attributes of both positive and negative are exaggerated and sexual power is increased.

If the energy rises to the top of the head, then it becomes possible to work directly on the Vital Energy within the body, and use it, as a means of enhancing the psychic experience and spiritual awakening.

In short, the psychic centers must first be awakened by the Secret Fire and purified, before the energy of the physical body, can be concentrated upon them.

Thus, our psychic exercises, and esoteric meditations are designed to prepare our minds, bodies, and consciousness for the liberation of the Secret Fire buried deep inside us. Through a progressive cleansing of the blood, nervous system, and endocrine glands, the ‘chains’ of the Vital Energy upon the Secret Fire are reduced and eliminated, allowing the ever present power and energy, a veritable pressure waiting to be released, to spring into action. Thus, the Serpent doesn’t really sleep, it is we who are asleep to its presence and potential blessing.

### The Secret Fire and the Sepheroth

“So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life.” Genesis 3:24

The use of the “Tree of Life” has been both a blessing and a curse for modern esotericism. When understood, the “Tree” offers a complete and working model of

Creation on both the microcosmic and macrocosmic scales. However, where many fail is on the personal level. The ability to apply the often very general information of the Tree to personal experiences of the initiate when they deal with physiological phenomena is profoundly lacking in modern esoteric circles. The reasons for this are several: First, many modern esotericists simply repeat what they have learned without experiencing whether or not it is true on a personal level; second, the language of kabbalah is multi-leveled, with the same word having several meanings, thus many who are using the words don't know what they actually mean, or on what level it may be interpreted; thirdly, the diagram of the Tree is simply too neat and compartmentalized. Many kabbalists are unable to adapt to the fact that interior reality is much more flexible than the Tree allows when applied to the two dimensional page or illustration.

These problems are farther complicated by the idea of "One Tree" but "Four Worlds" making much meaningful, practical information nearly impossible to come by regarding the crises of spiritual awakening and so-called Kundalini phenomena as it relates to kabbalistic practices. When compared to the clear and explicit information available from Taoist and Tantrik sources, it is no wonder that so many Americans and Europeans prefer those systems to those more culturally and historically related.

To help resolve these problems in the transmission of knowledge, only information that has a relationship to experience of the author or others he has discussed this topic with will be included here. Theory will be stated as theory, and experience as experience. The meaning of common kabbalistic words will be defined, and redefined, to keep the communication clear and direct. An extensive use of confusing and somewhat irrelevant god-forms, references to mythology, and cosmology unconnected to the personal experience will be avoided.

### Arousing the Sleeping Serpent

"Just as Moses lifted up the flaming serpent in the desert, so must the Son of Man be lifted up, that all who believe may have eternal life in him." John 3:14-15

The Lesser Ritual of the Pentagram is often the first ritual learned by aspiring magicians. Its function is to teach the basic mechanics of solitary ritual, and to give a basic technique whereby destructive energies maybe repelled or dispersed from the sphere of influence of the operator. The symbols used in the ritual are fundamental to other rituals of a more complex nature, however, to disregard the Lesser Ritual as somehow less effective is a mistake. A ritual, no matter how simple or complex is only as effective as the skill of its operator. Repeated use of the LRP is can be more effective than incompetent or irregular use of more sophisticated rites.

In total, there are approximately six fundamental rituals used in Western occultism reflecting an influence of The Hermetic Order of the Golden Dawn: 1) the Lesser Ritual of the Pentagram 2) the Supreme Ritual of the Pentagram 3) the Lesser Ritual of the Hexagram 4) the Greater Ritual of the Hexagram and 5) the Rose+Cross Ritual. The

use of The Flashing Sword appears to be irregular, however it will also be considered along with its companion exercise or, The Rising Serpent.

Within these, the use of the Middle Pillar is optional, it is however, the Middle Pillar Exercise which does the most to purify the bodily energies, or Vital Energy, and make pathways for the release of the Secret Fire.

### The Middle Pillar

“I will make the victor a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” Revelations 3:12

Several variations of the Middle Pillar Exercise exist, however their fundamentals remain the same. Whether or not one uses the Elements as suggested by Regardie in “True Art of Healing” or the Sepherothic/planetary correspondences as he later suggests (and is most commonly used) in his book “The Middle Pillar” is irrelevant. The methods used by the Arum Solis will also be considered as an alternative exercise.

The theoretical basis of the Middle Pillar is that through imagination, breath, and concentration, the psychic energy of creation, here principally Yetzirah, can be directed allowing for a purification of the Vital Energy that holds the Secret Fire in check. As our psychic centers are cleansed of emotional, moral, and materialistic residue, they better reflect the cosmic energy that works through them. Through its pre-described pattern of circulating the energy, the Middle Pillar assists in smoothing out the edges of our aura, as well as increasing the flow of energy in general directions, so that the psychic pathways, both large and small, can be purified and strengthened through an increase of Vital Energy.

The pathways described for the Middle Pillar are circular in nature. They are for the most part large, clear, and bright, with a reflective quality too them. Regardie says that the psychic spheres should be imagined like large, clear, brilliant diamonds if no other color is known. Although, in the end, the entire sphere, or extended aura, of the practitioner should be imagined as a brilliant diamond radiating heat and light.

The beauty of the Middle Pillar is that it, like many esoteric practices, is really a layered exercise. Containing an almost infinite amount of flexibility and growth potential. As the practitioner develops in skill and manipulation of the imagery, the amount of new possibilities increases.

One of central movements of the Middle Pillar is the “Fountain of Light”. Here, the practitioner imagines a brilliant force of energy forcing its way up through the soles of their feet and out the top of their head, spraying along the edges of their aura, making it strong and clear of any roughness, and gathering again at their feet. This cyclic imagery

is repeated several times. This key part of the exercise, is the central part that prepares the central pathways for the eventual release of the Secret Fire. It is also similar to Eastern practices as seen in Chinese Chi Kung, Indian Tantra, and Tibetan Vajrayana yoga.

This being said, it is also clear that some differences exist between Eastern and Western methods of releasing the Secret Fire. The methods of direct work on the psychic centers, and an upward climbing of the spinal column is more traumatic than the more general work of the Middle Pillar. It is for this reason, that the techniques of yoga, save a few, that are aimed straight away at releasing the Secret Fire, require supervision of a guru. Being that they so restrict the activities of the practitioner, and require close supervision, they are also systems that are impractical for day to day life in American and European culture.

While similarities exist, and will be examined, the major differences appear to be the following:

- 1) Indian yoga is aimed principally at liberation from the physical realm in as quick a method as possible. Western esoteric practices are aimed at the perfection of matter and the psyche within the material world, and not an abandonment of it.

- 2) Chinese yoga, or Chi Kung, is more akin to Western practices, in that it is aimed at perfection of the material world, and even the spiritualizing of the body into a "Body of Light". It however, is more akin to Indian yoga, in that it starts at level of the etheric body (nadis or acupuncture points) and proceeds from there. This "from the bottom up, and inside out" approach is different from the Middle Pillars "top down, outside in" method. Because the etheric body is directly effected early on, the effects are more dramatic, as well as potentially traumatic for the unprepared. In the Middle Pillar, the etheric body is often the last thing effected. This is because the symbolism used, as well as the need to develop skills in concentration, visualization, and meditation effect primarily the mental outlook of the practitioner for a long period of time. Only after considerable practice, of a year or more, on a daily basis, do the effects of the Middle Pillar begin to sink into the astral body, and eventually filter into the etheric and physical bodies of the practitioner. It is stated in one source, that it takes a minimum of three years for even the most advanced yoga practitioner to release the Kundalini through special exercises. A 'release' which we have stated, is not a release per say, but the removal of obstacles to its natural expression. This is a critical point, since it is often said that to experience kundalini will often take twenty years of practice of esoteric exercises, or even Hatha Yoga, the same amount of time it took Nicholas Flamel to confect The Philosopher's Stone. During a recent workshop, Jean Dubuis stated that it may be possible to complete the extremely dangerous Flamel Method in three years. It may be that for the alchemist, the interior creation of the Philosopher's Stone is nothing short of the kundalini experience, and the exterior creation of the Stone is the ability to direct this Cosmic creative energy at will.

- 3) Tibetan systems run somewhere between the Chinese and Indian, in that they



are concerned with liberation, but also with the creation of an etherial body made from their bodily essences. This Diamond Body, or Rainbow Body, is pure light and can materialize at the will of the adept. Like the Chinese and Indian systems, the Tibetan use a rituals for the purification of the mind and emotions of the practitioners, as well as the visual images in both anthropomorphic deities and abstract geometric forms. The Rituals of the Pentagram and Hexagram fulfill this function when performing the Middle Pillar.

Thus, we can see, the major differences in Eastern and Western practices can be summarized in function and reference point of origin. The East seeks liberation through progressive untying of the knots of ignorance that bind humanity to incarnation. The West seeks to perfect the material world making material reality a reflection of spiritual reality. One accomplished, the adept can then proceed to dis-incarnate at will. The Western approach seeks to be more active in the world and to transform it, while the Eastern approach is to see the world as an illusion that is impermanent, and as such, is more passive. Such philosophies, like all beliefs and cultures, reflect the physical environment of their earliest origin. In tropical and sub-tropical zones the concern with time is less important than in the Northern hemisphere where a winter without food stores means death for the community. The cold, harsh realities of arctic zones produce a different theory and technique, and as such, different ideal (gods) than agricultural areas. Whether one is a hunter nomad or an established agrarian society is reflective of the physical landscape they live in, and as such effects values, needs, and spiritual philosophy and technique.

This is of critical concern whenever one is considering adopting the esoteric practices on another land or culture. Why did it arise, and under what circumstances? Are those same conditions applicable today, and in the life of the potential practitioner? In view of current conditions, are the practices being considered progressive or regressive in nature? That is, are they forward moving, or simply an idealization of a mythical past 'golden age'?

### Salt, Saturn, Sexual Ecstasy, and Spiritual Bliss

"The heart girt with a serpent is my Name!" Chaldean Oracles

Salt is a symbol of wisdom and learning. Saturn, is associated with Ouroboros, the Great Serpent biting its tail, symbolic of limitation. As such it is closely allied with the earth, but also all of material creation, and those things which border on non-being, or Eternity. In one 15th century manuscript, the serpent is made of two colors, red and green. Red is outside and green is inside. Green, the color of Nature and of Venus, is the beginning of the Work. Red, the color of the Stone, and Mars, is the end of the Work.

"Sapiens dominabitur astris." The wise shall exercise dominion over the stars. As we correct the astrological imbalances (i.e psychic centers or chakras) within ourselves,

astrological conditions outside have less of a negative effect on us. We gain dominion over the 'stellar' forces and can "make the sun shine in our oratory when we will it so."

The seventeenth century pupil of Jakob Boehme, Gichtel placed the cosmic spiral, or "Wheel of Nature" within the human body. J.G. Gichtel's *Theosophica Practica*, 1898. Saturn is the crown, Jupiter the brow, Mars the throat, Sun with a serpent around it, the heart, Venus liver, Mercury the spleen, and Moon the sexual organs, or in straight theosophic descent down the Tree. It is the Heart with a serpent that attracts our attention. Here he also places the Element of Fire.

Egyptian initiates were also called scarabs because they pushed along the egg of their regeneration.

*Mysteria Magica*, vol 3 *The Magical Philosophy*: The brow included in the Middle Pillar (called: *Clavis Rei* [1st Formula] *The Rousing of the Citadels*) and the color scale varies with each center. An additional use of the rising twin serpents of the Caduceus are included at the end. The brow is attributed to Saturn, and is said to balance out the Yesod center, as well as add power to the remaining centers in the Middle Pillar as the Golden Dawn and Aurem Solis present it.

Alchemically, Salt is derived from the union of Elemental Earth and Elemental Water (or Assiah and Yetzirah), the Secret Fire is 'hidden' in the Salt (material body) and represents the unconscious, instinctual forces that seek release. It is sometimes called "Hellfire" in that if uncontrolled, or poorly released, it can wreak havoc on the body and psyche of the student, via its purifying effects. This is illustrated by the 31st Path, or Path of Fire, sometimes mistaken for "Purgatory" or "Hell" by the un-regenerated who pass through this Path after death. This Path is also under the direction of Mercury and Shin, the symbols of spiritual guidance and evolution. For those interested in Notarikon, Shin shares the same numerical value, 300, as the Hebrew phrase, "The Spirit of the Living God."

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Matthew 3:11

The letter Shin is often used in meditation as a symbol of Divine light, life, love, or presence. It is imagined above the head, just touching the crown, then inside the head proper (as it is associated with intelligence and the energy of the nervous system in the *Sepher Yetzirah*), descending into the heart, and finally, expanding from there to engulf the meditator in a sea of fire. Because it consists of three flaming Yods, or tongues, it is sometimes associated with the flaming tongues of Pentecost, and a variety of Trinitarian concepts.

Several possible interpretations are available to use regarding this statement: One suggests that John the Baptist was initiating repentance as well as entrance into the watery world of Yetzirah, but that Jesus, was offering a path of initiation into the fire of

the Soul, or full adepthood. A second interpretation is that John was offering initiation up the 29th Path, or the Path of Water; while Jesus was offering the harder and more rigorous Path of Fire, or the 31st Path to his disciples. Neither of these is a definitive answer, only a modern kabbalistic attempt to understand Scripture in the context of initiatic practices. The mention of the Holy Spirit is more informative however, as this phrase was adopted by the Jews during the period of the Babylonian Captivity and represents the origin of Persian and Chaldean influences on Jewish mystical beliefs.

The term Holy Spirit (Ruach Elohim) is derived from the Zend Avesta, and the phrase, Spenta Mainyu, or "Holy (Creative) Spirit". The creative power is implied and not stated in the original, an appears to be lost in subsequent translations into modern languages via Jewish and Christian traditions. This Spenta Maiynu is a purifying and regenerating energy and intelligence with a cosmic host of six or seven intelligence's at its command.

"It [Spenta Mainyu] is the self-realizing quality or activity of Ahura Mazda (the Good Mind); it is the self-generating energy that leads to the creation and evolution of the universe. Spenta Mainyu is dynamic and creation is an ongoing process. For Zoroaster, holiness meant also abundance, growth, and health. Spenta Mainyu represents the principle of augmentation and development in the universe." (F. Mehr, p.29)

This power and their beings comprise the Mathrem, or Mathra, literally, 'the sacred word of power', which is the basis for the development of the practice of mantra in India and "Words of Power" in the Middle East and Egypt. Manthrem or Mathra is in its own right held to be the supreme mantra from which all others are derived, in the same fashion as YHVH is the origin of all Hebrew Divine Names. This is mentioned because in Persia and Babylon, the convergence of what would develop into semi-independent Eastern and Western esoteric practices is complete. In one respect, it could be said to be the original home of yoga, kabbalah, alchemy, and magic as we know them. Period art and architecture shows winged creatures familiar to Jewish and Egyptian tradition, planetary diagrams, an early version of the Tree of Life, and several variations of the intertwined serpent motif.

### The Cosmic Triangle of Fire

"The successful adept must be endowed with a knowledge of the material of the Great Work; also with faith, silence, purity of heart, and prayerfulness. After passing through the gate surmounted with the hieroglyph of philosophic mercury he traverses the seven angles of the citadel, representing the chief operations of the Great Work - calcination, dissolution, purification, introduction into the sealed Vase of Hermes, transference of the Vase to the Athanor [furnace], coagulation, putrefaction, ceration, multiplication and projection. And even upon reaching the Petra Philosophalis, he finds it is held in custody by a formidable dragon."

Amphitheatrum sapientiae aeternae, Heinrich Khunrath

Saturn is related to Mercury in alchemical text, and is given the same ambiguous sexuality, or androgyny, and named it 'Mercurius senex'.

In Tiphareth, the geometric symbol is the interlaced triangles of water and fire, or the Star of David. When expanded to connect the planetary sepheroth of the Tree (with Saturn being attributed to Daath), the Triangle of Water connects the spheres of Mars, Jupiter, and Luna. The Triangle of Fire connects Saturn, Venus, and Mercury.

Just as Orobouros is cosmic energy (the serpent) limiting itself (Saturn), Venus is the creative cosmic force multiplying itself in life (its vegetative nature) as a prism splits the light of the sun. Mercury, like Saturn in many respects, is androgynous, and controls the fire of creation, directing it in the creation of the Philosopher's Stone. Mercury holds the Caduceus, or winged staff with two serpents intertwined around it. The Wings represent sublimation, the serpents the basic forces of creation. Their crossing over is the psychic centers, often given as seven in number, here representing the colors in the spectrum, plus white (Venus). Central to the diagram is Sol, which is the cosmic creative forces which unify, enliven, and harmonize creation, and which we can hope to contact. It is central, and directs and controls all of the other planets, psychic centers, or aspects of Cosmic energy.

By contacting the fire of the Sun, we can open the fire of the other psychic centers (via Venus), and more easily direct the restrictive and enlightening energy of Saturn, through the powers of the Mind, or Mercury.

To understand these multi-faceted aspects of the planets, particularly Venus and Mercury, it is important to have done the Pathworkings up to Tiphareth. While this is not required to perform the techniques later in this monograph, it is a help for an understanding of the theoretical part.

However, we can begin to understand the relationship of the Spheres to each other by undertaking a series of meditations based on the following idea:

Venus is the regenerating, sensual, active life force in its vegetative and unconscious manner. It responds to heat, light, and emotion. On the Path of the Decent, Venus splits the singular rays of the Sun into the many facets of the color spectrum, and as such, can lead us to a better understanding of the relationship between multiplicity and unity, the psychic centers and planets, and their unique natures. On the Path of Ascent, Venus re-unites the divergent energies, both planetary and personal (psychic centers) and harmonizes it into a singular force, although still multi-colored, until it returns to the Sun as pure light.

"This Stone rises in growing, greening things." Wherefore when the Green is reduced to its former nature, whereby things sprout and come forth in due time, it must be decocted and putrefied in the way of our secret art." Splendor solis, Trismosin

The Stone is made through the greening of nature (Netzach) and its returning to its source (Tipahreth) by putrefaction (Death card of the path connecting them).

Mercury gives form and meaning to the diverse energies made by the splitting actions of Venus, and re-unites them as fundamental forces, symbolized by the Caduceus. Mercury is Psychopomp, or Guide of the Soul, and directs the energies that Venus represents. Since both Venus and Mercury sit at the base of the Pillars of kabbalah, they access the material, astral, and mental realms, and can influence all three to some degree. On the Descent, Mercury creates form and structure, for the body, the mind, or the soul, and on the ascent, Mercury helps free us from the limitations of form, without forgetting its lessons.

The serpent is primordial force or energy, fire and water being the principle two of creation, with air and earth following them. Because it sheds its skin, it is seen as a symbol of regeneration and renewal. It is also dangerous, deadly, can be found often in 'guardian' roles near springs or water as well as deserts. When controlled or mastered, is seen as mastering a powerful and deadly, yet regenerating force, basic to creation, or possibly from which creation came.

The Secret Fire is directly linked to the sexual, (i.e. principle and most basic creative forces) in humanity. Here, the relationship between 'bliss' 'ecstasy' and the erotic impulse can be clearly seen and experienced. The development of a host of 'sexual yogas' and 'sex magic(k)' practices bear this out to some degree. However, it is the sexual desire in humanity that acts as its basic drive and evolutionary force. It also suggests that the ability and need for mystical experiences is biologically rooted. Only by ignoring the most basic of pleasures, sex, can we ignore the drive to ecstatic union on some level. The 'little death' or petite morte, is a forerunner of the 'big death' as we let go and experience divine oblivion.

Sexual power, linked to our innate drive for mystical experiences, is also linked to human evolution, and some kind of predetermined point or state to which we are being directed.

This is a significant point, in that almost all of modern Western societies' psychological illnesses are focused around sexual repression and obsession.

If the Secret Fire flows freely, or with greater strength than before, without the proper purification of the Vital Energy of the physical body, it is possible that it will result in what appears to be extreme physical, but more likely psychological illness in the form of schizophrenia and psychosis; instead of psychic gifts, genius, and either transpersonal states, or simply altered states of consciousness.

Wilhelm Reich, the father of Orgon Therapy states that the basis for all mental-emotional disturbances are anchored in the physical body, and that these anchors can be released through breathing techniques, somewhat similar to pranayama. Since the body is the "Salt" of alchemy, and partially composed of

accessible unconscious elements through its “Watery Element” all of our emotional and physical experiences become indelibly marked, associated, or stored in our physical body. If these blocks, or energy concentrations of emotional and physical trauma (composed of Vital Energy) are not removed before the Secret Fire begins to flow more intensely, the so-called negative side effects of ‘Kundalini phenomena’ will appear.

Abuse of drugs, alcohol, and sexual extremes only worsen the condition in that they inadvertently release the Secret Fire by weakening the physical body and its link to the astral, thereby damaging the etheric substructure, and create energy blocks in the end rather than diminish them, when the mind and body attempt to make repairs.

A nervous system damaged by substance abuse makes a tricky vehicle for the clear, clean, and powerful expression of the Secret Fire. It is through our nervous system (under the domain of Yesod-Luna) that we engage both the physical world, as well as our interior world. It links the body (Malkooth) with the Mind-Intellect (Hod) as well as instinctual, creative, and sensual urges (Netzach). If it is damaged, our ability to relate fully, creatively, and productively to these psycho-physical-spiritual parts of our self becomes endangered. If it is damaged, then our most direct and important link to our Holy Guardian Angel, and means of releasing the Secret Fire safely (via Tiphareth) is threatened in this incarnation.

“Listen, then while I make known the Grand Arcanum of this wonder-working Stone, which at the same time is not a stone, which exists in every man, and may be found in its own place at all times.... It is called a stone, not because it is like a stone, but only because by virtue of its fixed nature, it resists the action of fire as successfully as any stone....If we say that its nature is spiritual, it would be no more than the truth; if we describe it as corporeal, the expression would be equally correct; for it is subtle, penetrative, glorified, spiritual gold. It is the noblest of all created things...it is a spirit or quintessence.”

A Short Guide to the Celestial Ruby, Philethes.

### Freeing the Dragon

How long it takes to un-block our psychic anatomy for a more complete and harmonious functioning of the Secret Fire is unclear. It is stated that even the most advanced yogis require a minimum of three years of special practice for this to occur. Since that kind of training takes place under specialized and supervised conditions, it can be assumed that modern Western life requires more time, as well as self-reflection and referral, since the average Western occultist, be they kabbalist, alchemist, or both, will spend the majority of their time working alone or at best in occasional small groups.

Certain schools of yoga as well as kabbalah and Sufi practices view the heart as the center of the individual universe, and the most important of all psychic centers. By opening the heart, we gain access to our Interior Master, or Holy Guardian Angel

(messenger), characterized by a strong manifestation of intuition. This is the final resting place for the Serpents Tongue after its ascent over the skull, and as Boehme and Hermetic imagery have shown, the “Heart girt with a serpent” is the ideal to which mystics aspire.

As one yogi put it, we approach the “Big King” first, and allow him to direct the activities of the serpent - language not unfamiliar to Hermeticists.

Adam Kadmon: Secret Fire and YHVH

“For our God is a consuming fire.” Hebrews 12:29

While alchemy, kabbalah, and astrology have been homogenized in modern esoteric practices to create an almost seamless synthesis, this is not true of earlier periods. Traditionally, alchemy and astrology played almost no role in Jewish kabbalah[5], and while it has been put forward that many Jews were alchemists, and some great alchemists possibly Jews[6], no manuscripts of Jewish alchemical practices seem to exist in any great number. Even the most famed Esch M'saref, or “The Refiner's Fire”, is a compilation of material, focusing mainly on gematria, and not a ‘chemical’ work in itself.

Early kabbalists imagined creation taking place in several stages, from which was generated the anthropomorphic image of the ‘primordial man’, or Adam Kadmon. This ‘first man’ was imagined as being crated out of the four-letters of the Divine Name stacked one on top of the other. Yod was the head, Heh, the arms and shoulders, Vau, the spine and sexual organs, and the final Heh, the hips and legs. A host of attributes and qualities came to be associated with each letter, and as a whole, it formed its own school of kabbalistic meditation. By adding other letters, altering combinations, and substituting letters based on numerological equivalents, additional Divine Names, names of archangels, angels, and other spiritual beings were generated.

The oral tradition of Adam Kadmon is similar to that of the Egyptian god Osiris, in that Osiris was dismembered and reconstructed, while Adam “Fell” to pieces, and it is the work of the kabbalist to reconstruct the Original Adam. Each of us is said to be a piece of this original soul, and it is our purpose to find our place in Creation, via kabbalistic methods.

Saint-Germain and the Most Holy Three-Fold Wisdom

The idea of Secret Fire in initiatic psycho-alchemical texts such as The Most Holy Trinsophia (Three Fold Wisdom)[7] illustrate the point of hidden fire, associated with volcanic power, and under the influence of Venus. Works such as this bear a strong resemblance to alchemical-kabbalistic texts, and either use mystical symbolism of these esoteric schools, or such symbols are used to interpret the texts meaning.

In the text, Saint-Germian reportedly recounts the details of his initiation through the twelve degrees of Cosmic Consciousness. The use of earthly fire in the form of volcanic eruptions, lava, and seas of flame symbolize the presence of an underlying matrix of living energy that pervades material and non-material creation, uniting and constantly renewing it through what can be seen as violent activity.

La Tres Sainte Trinsophie is comprised of twelve sections, each with its own illustration. The most obvious alignment that can be seen, is between the twelve sections, the zodiac, and the stages of alchemy. It can also be suggested, for our considerations, the seven major and five minor psychic centers.

The story begins with Saint-Germain on the lava beds of Vesuvius, later he passes an alter on which is a cup, with a winged serpent intertwined around it twelve times. Saint-Germain then enters into a vast realm of fire, in the midst of which is a greenish-gold serpent with ruby eyes which he must dominate with a sword, the symbol of an enlightened will. With this act, anger, hate, and pride are cast out of his consciousness, and the senses are brought under direction.

In one of the scenes depicted, Saint-Germain is in front of a triangular alter with an elaborate candlestick. Its base is formed out of two intertwined serpents and terminates at a lotus, with the taper placed in the center. Two inscribed panels accompany the illustration. The first one reads: "To the strong is given the burden" and the second, "Kindle a fire upon the high place that the sacrifice may be borne upward to the Desired One." The final illustration shows the heavens ablaze with light and a triangle surrounded by a square and circle. The initiate, here Saint-Germain, is accompanied by Isis Revealed, the goddess of life and Nature.

The pictures described illustrate that even at the end of the Illuminist era, classical alchemical and kabbalistic symbolism was in widespread use by esotericists. However, its direction was changed from classical, or laboratory alchemy, to 'philosophic' or 'spiritual' alchemy. Just as kabbalah had undergone a radical transformation at the hands of alchemists and Christian mystics, alchemy itself had also changed. While such manuscripts may be of dubious value for practical laboratory work, fortunately, they still are of value for interior spiritual initiation - an initiation that only the Secret Fire can bring.

## Exercises

### The Middle Pillar

The Middle Pillar is a well known exercise to almost every student of magic. The details of the exercise are clearly outlined in Israel Regardie's book of same name, and



will not be gone into here. Instead, exposition of those point relevant to the Secret Fire will be outlined. These points are:

The establishment of Malkooth.

Circulation of the Light

The Fountain of Light

Malkooth as Kether

Relationship of Tiphareth to Malkooth and Kether

Secondary considerations will be paid to:

The Ritual of the Pentagram

The Ritual of the Hexagram

### Establishing Malkooth

Malkooth or 'Kingdom' is a complex sphere in that it represents several broad concepts simultaneously. It is at once, our feet when the Tree of Life is projected on the human frame (and the knees and base of spine when seated or kneeling); all solid matter, earth, and all material creation. It is our bones, and the marrow they contain is a personal aspect of the Secret Fire. It is important that we have a strong sense of foundation when we talk about Earth and Malkooth, so that in meditation we can remain grounded and secure. The stronger our sense of connection to the earth and our bodies we have, the more energy we can generate and the easier it will be to direct it. It is analogous to trying to build a skyscraper on a poured slab concrete for a foundation verses a four-story subbasement. The better the foundation, the stronger the structure.

Since the Secret Fire is hidden in the Earth, it is good to spend some time, even several years, working through the details of the Pentagram rituals. Cleansing, harmonizing, projecting, and withdrawing the energy represented there into yourself and surrounding area. The North is an especially important area for concentration, in that it is Earth of Earth, and is our hidden gateway to the Secret Fire. Buried in the solid nature of matter, is a underlying vibrant energy that is continually pulsating, giving rise to form and life, and turning energy in matter and matter into energy. This underlying nature is illustrated in , the Sign of Taurus, the zodiacal sigil given to the North. In it we see the Moon crowning a circle with a dot in the center, or the Sun. This combined lunar-solar sign for earthly nature points to the theory that all matter is simply condensed sun light, or hidden fire.

By associating the heaviness of Earth and the underlying heat it contains (the molten, volcanic core) with our feet, knees, and base of spine (and eventually our whole skeletal system), we can begin to experience the literal network creation is formed from. This imagery is reinforced by the statement that Malkooth and Kether are one. By imaging that an unlimited stream of energy is pulsating into and out of creation from the Ain Soph Aur at Kether, and then imaging the same for material creation as you envision it, at Malkooth. All too often the spheres are imagined as being static beings or states, when nothing is farther from the truth. They are alive, dynamic, and constantly interacting with each other and the energy-matter matrix. This interaction is most clearly seen on the Middle Pillar and the central spheres.

### Kether-Tiphareth-Malkooth Triad

In Western and some Eastern esoteric practices, all exercises begin with a drawing down of energy from the Crown, or Kether. This is done because Kether, is on the edge of “non-existence” draws energy into and out of being. This energy is then regulated, until it becomes manageable by our human consciousness, said to be somewhere around Chesed, on the Cosmic scale of things.

On the personal level, Kether, or our personal Crown, regulates the flow of energy into and out of our bodies. We then direct this energy through our brain and nervous system, until it becomes manageable by our consciousness. Just as Kether is the bridge between Being and Non-Being on the Cosmic Scale, our personal Kether is the bridge between energy and matter. In our personal being, this is the pineal gland.

Malkooth is the final condensing of these Cosmic forces, and on the Cosmic Scale is all of material creation. On our personal level, it our physical bodies, and as an intermediary, the environment we live and move in with others. Since Malkooth is a World, that of Assiah, as well as a Sphere, it has its own “Kether aspect” or ability to create matter that goes from the most dense to most subtle. These subtler forms of matter border on their own realm of “Non-Being” or that which crosses over from the purely material to the psychic. In our bodies this would be the prostate and sexual glands, perineum, and base of the spine.

The meeting place for these two polar aspects of our being and creation, is in the Heart Center, or Tiphareth. Here, all of creation is harmonized and brought into a state of dynamic tension and vitality around an intelligent center. This intelligence direct the other aspect of creation so that they work in harmony with one another for the good of all. This is our heart pumping blood to all of our organs, our pituitary gland, or “Master Gland” giving directions to all of our endocrine system, our Solar Plexus, regulating nerve energy in general; and the nucleus of each atom, cell, or the Sun in our solar system.

In its role of chief mediator of forces, Tiphareth is constantly sending vital energy to

all area of creation, and transmitting energy from the Crown, or highest abstract realms, to Malkooth, or the densist levels of matter. It in many ways, is the regulator of this energy to such a degree, that it can be said that matter itself is actually made by Tiphareth. In physical terms this means that all matter is nothing but condensed light energy. In personal terms, it means that our bodies and environment are the creation of our deepest held thoughts.

To help develop a more conscious and functional relationship between these three centers of energy-matter-consciousness exchange, the following exercise is suggested:

Imagine a brilliant sphere of Light with a binding, almost point black center, just above or touching the top of your head. Inhale, drawing down a shaft of this sphere into your Heart. Exhale, sending the shaft of light through your body and legs out the soles of your feet, into the molten center of the Earth. Inhale again, visualizing the fiery energy of this Center of the Earth moving up in a golden reddish stream to your Heart. Hold it, energizing the heart in brilliant light. Exhale, seeing the light expand in heat, light, life energy, and power.

It is important at this point, that the energy not only be coordinated with the inhalation, but be 'breathed up' from the earth and not forced. This can be done by imagining a strong, flexible, hollow tube or canal running from the center of the earth, or feet, to the heart center. The energy can also be imagined running up the feet, as a pulse, entering the spinal column, and focusing energizing the heart area.

Imagine after a period of time, that it is in the heart of the universe, and the adept, that matter and energy meet and are created.

Just as our 'heart felt' feelings direct the limitless energy of Kether into manifestation, so do they direct manifestation back to Kether, or elsewhere, if we desire.

It is very important that the heart not be overheated, and that the energy once accumulated be circulated or discharged in some fashion. This can be into a talisman, a healing treatment, or into a glass of cold water which is then consumed. It can also be discharged out the solar plexus as a general circulation to the rest of the aura.

In addition, the vowel sounds associated with the Rose+Cross ritual, or A.I.O. may be intoned after competency in the basic techniques have been acquired. First, practice intoning the sounds as a single breath, resonating from the center of your heart. After a while, begin splitting the sounds so that A resonates with the head; I with the heart; and O with the Solar plexus. After a period of time, move the O sound down to the perineum where it will have a stronger effect on the 'Malkooth' sphere(s). [8]

Substantial resonating of the sounds in the perineum will open up 12 different channels that link the spine to the legs, knees, and feet, uniting these various 'functional' Malkooths. It also effects the prostate gland in men.

## Yesod- Link Between the Selves

Yesod sits astride the gateway to the invisible, and is the repository for all that ascends and descends into manifestation. It represents several key elements of our being, including our nervous system and brain; psychic centers; unconscious yearnings and desires; and locus of memory. Through its sometimes dark and troubling, but always powerful waters, we can come into direct contact with our Holy Guardian Angel in Tiphareth. By imagining Yesod as a gateway that reflects up as well as down, we can learn to direct our psychic energies in either direction. This way, Yesod is more than just a doorway which we knock at and hope something is thrown out to us, but instead is a portal we can move through and exist consciously. While much of this early expansion will take place in dream states, such as lucid dreaming, and spontaneous astral projection, eventually a greater degree of control will emerge, in which consciousness is projected willfully and returns with full memory of its experiences.

This state can be quickened though, by reinforcing Yesod's link to Malkuth (for memory) and Tiphareth (willed consciousness). The following exercises are designed with these two goals in mind.

After performing the Middle Pillar, focus your attention on Yesod. Imagine it as a large sphere extending to the edges of your expanded aura, violet in color. Shrink it back to normal size and then imagine all of your physical energy, in Malkuth, and through out your body, is moving up toward Yesod. This is your ability to move, manifest, and create in the material world. Imagine the spheres merge and become harmonious. Now, pull it up even further to Tiphareth, and bath the combined material and psychic-sexual energy of Yesod in the golden light of Tiphareth, and feel the three merge into one. After several minutes project them back to their original positions.

Imagine the light of Yesod as being simultaneously dual in nature, reflecting up toward Tiphareth and down toward Malkuth.

Move to Tiphareth and do the same, imagine its light reflecting down toward Yesod, and up toward Kether, the source of all energy.

Imagine the Elements as pure and perfect ideas, emanating from Tiphareth through a clear field of Yesod, and condensing into matter. Imagine your thoughts as pure and perfect ideas, being projected from your heart, with the combined sexual-creative energy of Yesod, into manifestation in Malkuth.

Imagine the pure light and energy of Kether above your head, becoming accessible in Tiphareth, your heart, and manifesting as pure creations in Malkuth, beneath your feet. Feel the energy reverse this process, going from hard, cold, dense matter, to abstract energy forms, to pure, undifferentiated energy. In addition, the Clavis Rea Formula can be an effective illustrator of this point.

Circulation of the Light, after the establishment of the spheres should be vivid, clear, and deep in the body as well as extended out from it. This can be done in phases, with the first phases working gently on the outside, forming broad bands of light, and increasing in density and power as they begin to reach deep below the surface of the tissue, to the bones themselves. This helps to anchor the power in the body, while expanding and clearing the aura. At all times, the energy should be palpable.

The Fountain of Light should move through the spinal column slowly at first, and with greater intensity and speed as experience progresses. The burst should be lively and bright, with a clear fluid like flame coursing around the edges of the expanded aura, at a radius of three to four feet on all sides. Lose your self in the flow of energy, as it passes through your body, out your head, into your feet, up your legs, purifying and energizing as it goes.

At the conclusion of the exercise, you may withdraw the energy into the sub-epidermal layer of your body, feeling it strengthen and energize the tissue, sinking into the bones and purifying the marrow, an essential element in long life and strong bones. This should also be done along the spinal cord, imagining that the soft tissue between the vertebrae are packed with energy and the nerve connections are strong and vital.

### The Rituals of the Pentagram and Hexagram

The rituals of the Pentagram are used for directing the principle Elements of the material world (Assiah), matter-energy matrix closest to our consciousness, and the outer-materially directed personality of this incarnation. It is through directing and purifying to some degree these Elements, that we can begin to turn our attention inward and have the Vision of our Higher Self, or Holy Guardian Angel, that exists in Kether, communicated with in Tiphareth, and reflected to us in the subconscious of Yesod.

The ego, or self-created image of self in relation to the material world is completely dominated by these rituals, and through them, we can adjust our sense of self, so that we may direct our energies toward Self. When this is done, we not only can converse with our Holy Guardian Angel, but realize that we and it are one and the same.

The pentagram rituals can also be used in this same respect for creating material conditions that are to our advantage, as well as spiritual advancement. They can be used to create an inner material environment for the sustaining of planetary forces as well. In this aspect, the several rituals are often combined.

The planetary rituals of the Hexagram represent the manipulation of inner and outer planetary forces through our own psychic centers. They can result in direct physical manifestations of body or environment, or in interior experiences of an initiatic nature.

Such initiations signify an expansion of consciousness, and increased activation of the psychic centers involved, and possible generalization of the effects to other centers. For example: a solar ritual will bring increased activity to the psychic 'heart' center, but also to the pineal gland in the brain as it is solar in nature. A lunar ritual will bring increased memory and mental clarity, but also will stimulate the nervous system, and psychic centers generally, as well as cyclic sexual impulses. A Venus ritual will stimulate the kidneys, sexual impulses, and increase one's sense of beauty, harmony, and artistic expression. It will also add power to all of the psychic centers as a result of Venus' 'prism effect' on psychic energy if directed properly, and increase the flow of love to the heart.

Thus, each planet has its specific and general effects, as well as manifestations on the mental, emotional, and material planes. As we increase in awareness, and contact more consciously the various planetary spheres within us, they will appear to take on an almost objective existence. In these semi-objective states, we can contact others of a similar vibration, or communicate with the various 'beings' of the invisible world. These worlds also have degrees of density, hence the use of Elemental attributes in the vertical mode of expression. The densest world is Malkuth/Assiah, with each of the planets having a 'home' in the Quarters, and Yetzirah is more subtle and given the attribute of Water, with its own special relationship to the Planets. Next, there is Briah, with its airy, expansive nature, and peculiar relationship to the planets, and finally, Atziluth's fiery nature, from which the previous worlds are but denser and more stable expressions. Just as our consciousness shifts in its relationship to things when it moves to the astral from the material, it shifts again when it moves from the lunar astral to the solar astral, or mental worlds; and again when the move is from the Mental to the Spiritual.

These shifts can best be explained as going from object relationships (material), to subject relationships (I-Thou), to direct relationships, and finally identity relationships. On earth we view things as objects separate from us. In the lunar astral we experience them as objects, but with a relationship to them. In the Solar astral, we experience a thing directly, that is we know it. In the Spiritual realm, we are it.

This helps to explain some of the statements made about kundalini experiences in yoga, as well as the mystical experiences of other esotericists. In kundalini, or Secret Fire experiences, the aspirant often talks of being 'one with creation', or having the ability to look inside the nature of things. This would indicate that the energetic impulses being released are expanding awareness to the level of Briah. When the final level is reached, Atziluth, we become like the Biblical Enoch "who walked with God and was no more".

This framework also helps explain why many magicians succeed or fail at magic. The identity of 'another' doing the work for us, is a very materialistic approach to magic. Later on, after experiencing the reality and illusions of the astral worlds, the direct, or personal relationship is built, in which the magician sees the powers being directed as aspects of his or her self, and not exterior to their being. This form of expression is more

akin to the level of the adept, but also the mystic, and practitioner of yoga who visualized the chakras as inside their body and not exterior worlds, as in Western Pathworking. At some point however, all of these various viewpoints merge, and systems become blended in the experiences and evolving psyche of the disciple. The difference is more as a point of origin, not as a final destination.

Note of Caution!! It is very important that all of the following exercises are preceded by a period of prayer and devotion to the Cosmic and that their fruits be offered as gifts to the Creator. They must also be started by invoking the energy from above in some fashion, be it the Qabalistic Cross, the Middle Pillar, the Clavis Rei, or simply as a beam of light coming from above, entering at the Crown, and terminating at the base of the spine or feet depending on your posture. This is critical of any negative side effects are to be avoided or minimized, as only energy radiating from Kether can be contacted without creating an imbalance in our system. Here, we seek to use this energy to repair imbalances, not forget it, and inadvertently create new ones. Also, at the end of each meditation, return the energy to the Cosmic either imaginatively, or by offering the fruits of your spiritual labor to God.

### Triangle of Fire

The Triangle of Fire represents a specific aspect of Tiphareth and should be considered in relationship to the Middle Pillar, although it can be performed independent of it, or as we will see, as an adjunct exercise to intensify the effects of both exercises.

After establishing your working space, focus your attention on your heart. Imagine the great intertwined Star or Shield of David, in gold, associated with this sphere. Feel the upper triangle radiating a pulsing heat, and the lower one, a running coolness. Imagine them turn into a combined fiery triangle of Fire, and glistening triangle of Water. In the center is a brilliant dot, Yod, or Shin, as you decide.

The lower triangle of Water is our relationship of consciousness to the psychic and material worlds. The Upper triangle of Fire, is our relationship to the spheres of adepthood, spiritual illumination, and interior revelation.

Imagine yourself as the center point, between these two living triangles. Turn your attention to the Fire Triangle. Let the Water Triangle fade from consciousness. Feel yourself in the center of a small pyramid of Fire. If you were to stand up, you could touch the apex. Seated or kneeling, you sense the great fire all around you. Surrounding the base of the pyramid is a giant serpent with its tail in its mouth. Close your eyes and feel with each breath, and heart beat, the fire pulse in unison and grow more intense. The fire radiates both outward from the pyramid, as well as inward to its center, where you are. Loose yourself in the pulsing, living, flame. Intone the Divine Name IAO, resonating it outward from the center of your heart to the edges of the universe. Feel the fire grow bright with each vibration and the serpent stir.

At some point you may feel, or imagine the serpent rising, and reaching a point of extension. Go with it, and view through its eyes. Return when you are done, by imagining the serpent coil back, placing its tail back in its mouth, the fire regulating, and the triangle merging with the triangle of water, both turning gold, and exiting to consciousness.

## Saturn and the Secret Fire

This is special series of exercises relating to Saturn and its relationship to other planets, and the as manifestor of Creation. This exercise is directly related to the previous one, or The Triangle of Fire. When placed on the Tree of Life, the Hexagram connects the spheres of Yetzirah and Briah, giving a gateway to Atzilooth, with Saturn where Daath is placed.

The Triangle of Fire is composed of Saturn at the apex, and Mercury and Venus at the base corners, with the Sun in the center. By meditating on the qualities of these planets, and their relationship to each other via this diagram, we can see that Saturn is the secret sphere, that offers us access to the energy-matter-consciousness continuum. Imagine yourself in the center of the Triangle of Fire again, pacing the Astrological signs, or godforms of Saturn, above, or above and before you, Mercury at your right, and Venus at your left. See them as living and vital, with a thin strand of fire, light, and love, connecting them.

Remember, Saturn is often given as the sign for matter, and Venus inverted as the sign for Antimony, or the Earth. Continue this meditation for several weeks, or once a week, for several months. Fifteen to twenty minutes is all that is needed.

## YHVH

The following method of meditation is based upon the fundamental associations known to every student of kabbalah. It can be performed by experienced or novice students alike, although novices should spend more time on the fundamentals to insure success later on, without having to go back and repeat the basics.

This series of exercises relates to the stages and Elements of Creation and the nature of the Primordial or archetypal expressions of consciousness. Those who have experience working with Hebrew and/or the Elements as outlined in basic magical practices will be able to move more quickly through this exercise. Those who have little or no experience in magic will find it a suitable and powerful introduction to these concepts on a very personal level.

The Hebrew doctrine of Creation sets forth the idea that the Primordial Man, or Adam was composed of the four lettered name of God stacked in vertical form to appear as sort of stick figure being. In addition, all of creation could be found to have it



origin in this sacred name, and its pronunciation was closely guarded, so much so, that it is now lost. The discovery of its proper intonation is said to bring power over everything, so much so, that there are schools of kabbalah that only work with the various manipulations of this Name as their form of meditation.

For us, the Tetragrammaton will be used as a visual and mnemonic guide for our meditations and exercises designed to release the Secret Fire in Creation.

The standard Elemental applications will be applied: Yod (Head, endocrine system) is associated with Fire; Heh (shoulders/chest, and cardiopulmonary system) with Air; Vau (Spine/Nervous system, including sense organs) with Water; and the Final Heh with the dot (the hips, legs and feet, and skeletal system) with Earth.

The dot in the final Heh symbolizes the secret, hidden point of light, life, and love in all of creation, and hidden in matter. It is this secret force that when liberated brings us to the heights of divine bliss and consciousness in the original Fire of Yod.

As with all exercises, begin by drawing energy, in some fashion, down from Kether to the Earth. This can be through the Kabbalistic Cross, the Middle Pillar, or the Psychic Pump as previously described. Once a calm center is established, and a sacred space to contain the energy, either through the Pentagram Ritual, or imagining a vast and empty dome sphere around you (about six to nine feet in diameter), you may proceed.

Imagine the Primordial Man in front of you, vast and towering. Merge with the image, growing in size as you do. See the flaming Yod as your head, and imagine that it, or a ray from it, projects itself downward through the Airy world. Forming the first Heh, and continues into the Watery world, gaining density and weight, forming the Vau, and finally, into the world of solid matter, forming it, along with the Final Heh. There, the flame grows small, flickering brightly, but only as a small spark, compared to its vast and brilliant place of origin, and to the dark, cold, solid world of matter in which it now appears trapped.

Identify with the solid earth. Feel your feet rooted to it. Imagine that they, your legs, knees, and hips, are all heavy, solid, and firm, immovable and dense. Feel and imagine the great strength and stability that this offers you and appreciate it, as it is the foundation of your being. Continue with this imagery, and sense a point of dense, brilliant, heat and light in the center of this dark, solid matter. See it grow brighter and stronger, as though it were the center of the Earth itself. Continue with this heat and light, and let a strand of it move up from the center of the earth, through the layers of solid matter and rock to your feet, forming a sphere of great heat and light.

After several days, pull the energy up to your knees. After several more days, pull it up to your hips. After about a month of practice, pull it up and focus it at the base of your spine.

Extend the solid earth imagery to include your skeletal structure as well. Breathe the

fire up from the center of the earth, feel it focus around your spine, and move up to the top of your head. Imagine that your head is an empty sphere, waiting to receive the energy from below. Feel the energy course throughout your body, focusing on the bones. Breathe it into them, cleansing them of any weakness or disease. See the marrow inside grow, and fill them with its bright red power. Extend it across the skull, jaw, and teeth. As before, when you are done with the meditation, absorb as much energy as you can, and send the rest to the center of the earth, closing off the contact.

After a month or two of this exercise, move on to the Vau. See the energy move through your feet, to the spine, and move up and through its narrow center column to the brain. Imagine that as it enters the spinal column, with each breath, the fluid contained therein, course up and across your brain, nurturing the tissue, and descending back down. Imagine your senses becoming stronger and more acute. Visualize the vast fiery energy coming from the center of the earth as increasing your psychic sensitivity and psychic centers. This can be imagined simply as the nervous system becoming bright and healthy.

Then, move on to the next, or First Heh. Here sense the energy as having moved up your feet, into the spine, and when it reaches the upper body and back of the head, it also fills the lungs with greater power and expansion. Feel yourself lifted up and expanded, as though your vision was made clearer, and sense of purpose, and destiny more definite. Imagine the lungs being charged with bright, warm healing energy, vitalizing the breath and blood.

After a few days, imagine the vital power moving from the middle of the shoulders, down the arms, and to the hands.

During this period experiment with projecting, circulating, and receiving energy through your hands. In general, the right hand should project positive, expansive, electrical energy; and the left should project magnetic, passive, and receptive energy. By holding the hands together, in the classic prayer position, in front of the chest with the back of your thumbs just touching the sternum, the heart center can be energized. In addition, the energy circulated creates a psychic 'belt' or 'dome' around the upper portions of the head and shoulders. Practice pulling energy down from the sun, moon, planets, and Cosmic through the left hand and into the earth or a talisman with the right.

Use the classic Sign of the Philosophus, or hands raised above the head with thumb and forefingers touching to form a triangle, to pull energy down into both palms and out through your feet. Try storing it in your solar plexus (you may want to use the Sign of Practicus for this) and projecting it as previously described.[9]

Then, move to the Yod. Here after the energy has moved up to the brain, see the head grow bright and luminous. Feel it absorb the fire from below and rejoicing its return. Sense the center of your head growing powerful, warm, and bright. Focus on this single point of brightness, and then send it back down to the earth, while reaching out to the universe with it. Feel yourself lost in a fiery world of primordial power, wisdom, and

love. Feel as though you are of vast stature, towering immensely through out the solar system. Feel as though the planets themselves are your psychic centers, and the sun is your heart, the Earth your footstool and the original point of creation your crown. When you are done, shrink yourself back, and shut down the meditation.

This energy once experienced has tremendous healing potential. By freeing our negative and destructive thoughts into the center of the earth for purification and renewal, we open ourselves to a more energy and expanded consciousness through the removal of psychological blocks. Through drawing up the fiery healing energy of the earth, and packing it slowly, smoothly, and methodically deep into our cells, from the bones and its marrow upward and outward, we can increase our psychic sensitivity to telluric currents, weather patterns, and magnetic conditions. In addition, we add strength, energy, and vitality to our physical bodies.[10]

### The Flashing Sword and the Rising Serpent Yesod, Hod, and Netzach in the Secret Fire

This section examines the relationship between the sepheroth of the Tree of Life to the Secret Fire, and the impact of two spheres in particular that govern the nervous system, early psychic awakening, and sexual power.

The rising of psychic power from Malkooth, effects not only the feet and perineum, but also triggers a response in the adrenals atop the kidneys. This is often accompanied by a surge of energy, as these glands are the seat of our 'fight or flight' response. They are also secondary sexual organs, and as the energy drops down, to enter into the base of the spine (also a Malkooth center) before rising up the spinal cord and energizing the entire body, it stimulates those nerves and psychic clusters associated with Yesod and Netzach. It is from this stimulation that images, fantasies, sexual potency and aggressiveness, and psychic awareness, sometimes bordering on schizophrenia and psychosis, are experienced. Intense heat and a sense of purging may also be experienced as a result.

When the energy reaches the area of Hod, or Mercury, usually prior to Netzach, but not always, it is said to be following the Path of the Serpent. This Path is illustrated by a Serpent climbing the Tree of Life, reversing the direction of the descent of the Lightning Flash. Here, the Secret Fire awakens the mind to magical possibilities and structures, but without power. It may energize the brain and speedup patterns of thought, insight, and association, but often this may be vented through excessive talking and verbalization, or routing it through the throat center.

If the energy is not spent, but directed in its upward Path of Return, or ascent, then the very real problem of having to direct the will and consciousness in a singular fashion toward creating a pathway for the energy to flow is encountered. These pathways are the mental and astral constructs, or symbols, used in magical, religious, and esoteric rites.

The principle pathway, or map used to direct the Secret Fire is the caduceus of Mercury. Here, the twin serpents intertwine themselves around the central pillar, and themselves form two side or supporting pillars, leading to a winged apex, or crown, shaped like a pine cone, or the pineal gland.

When it reaches this point, then Crown, it bestows illumination, Cosmic Consciousness, and can be directed further towards greater spiritual activity, or toward material or psychic manifestation. This energy, or light, is like the rays of the sun (Tiphareth) being split into the many rays of the spectrum (Netzach) by the use of optical filters (Hod).

In Hod we not only create, but also clean any existing mental filter, so that the energy rising back towards its source may be properly identified and experienced for what it is, prior to its being harmonized into a single ray of light by Netzach. Even after harmonization however, the energy may not have to be returned to the Tiphareth. If left to its own devices, it probably will, as that is its natural inclination. The sudden influx of power and energy may create a strengthening of the recently vivified astral worlds, of which Netzach is the symbolic apex.

The Death card which rules the Path between Netzach and Tiphareth signifies the task of the initiate at this stage of the journey, and of the sacrifice that lies ahead. Only by losing their individuality, or through 'death', can the separate forces under the direction of Netzach combine to lead the initiate toward adepthood. The reverse of this is also true in one sense, in that by leaving the collective behind, the individual is born, the true individual of Tiphareth. This suggests, that genuine initiation can only take place when we are no longer dependent upon the collective power of an egregore for our sense of protection, purpose, and illumination. The watery astral womb of Yetzirah must be left, for either the dry air of Malkuth's material life, or Tiphareth's spiritual renewal.

Along with the intertwined serpents of the caduceus, we find implied in the symbolism the chakras, or psychic centers, upon which the Secret Fire acts in its journey. These centers express modes of consciousness, loci of physical and psychic power, and are related in various ways to the nervous and endocrine systems as we have seen.

In Western esotericism, several methods of expressing these psychic centers exist. There is the use of the planetary names, or mundane chakras as they are called, for the sepheroth. Here, the planets follow the descent of mezzala, or Divine Energy, down the Tree of Life and are placed at corresponding locations on the human body. Kether, Hockman, and Binah are in the head; Chesed, Geburah, and Tiphareth are in the upper chest and shoulders; Netzach, Hod, and Yesod in the hips and sexual organs; with Malkuth located at the feet. This works well as a mnemonic device and for the exercise known as the Flashing Sword and Rising Serpent, but is not very useful when it comes to attributing planetary powers to specific organs, as in alchemy.

Another set of attributes is to simply take the Middle Pillar and apply either its Elemental correspondences as given by Regardie *The True Art of Healing*, or the more well known planetary correspondences as he gives in his book *The Middle Pillar*. Along the same lines, it is not uncommon to apply the ascending set of Hindu tattwas, or Elemental signs in an ascending manner at each of the cross-bars and spheres on the central column of the Tree of Life.

While none of the above sets of designating centers of psychic force is perfect, each works in its own particular area, and as such, it might be better to simply accept the symbols given for each exercise without trying to create 'a grand synthesis' that will sound good, but be cumbersome or useless for practical purposes.

Looking at the ascent of energy from a more Western viewpoint, it is possible to view the psychic centers not as singular and specific organs, but in many instances as clusters of organs working in concert. Students of Eastern esoteric practices will recognize that the New Age system of seven chakras neatly arranged with an ascending chromatic scale is not easily found in yoga or tantra.

Instead, what is found, is just as much contradiction and confusion as in modern synthetic Western esoteric systems. Whether one uses a system of five, six, or seven psychic centers depends on which system is being practiced. The addition or subtraction of a particular center matters only in relations to the details of that particular practice and its aims. Thus, when viewing the psychic centers as objective realities, we enter into a realm fraught with danger. Instead, we need to look at the centers in terms of function and relationship to each other. If in an exercise we notice that a centers activities are not limited to the feet, chest, sexual organs, or head, then we have entered into a deeper understanding of that locus of energy. If we find that other organs are being stimulated as well, then we will find that we have begun moving from a strictly symbolic and mental relationship to the psychic centers to a personal and experiential one. This transition to personal experience is what development is all about, and not simply neat and comfortable packages of occult lore and information as is given in endless tables of correspondences.

In one recent Golden Dawn publication[11] a set of correspondences was given for four of the major psychic centers using kerubic attributions. The root center was attributed to the Calf of Revelations; the sexual center to the Angel; the Solar Plexus to the Lion; and the Eagle to the heart. No Correspondences were given for the remaining centers. Using this as a basis for discussion and experimentation, I would instead suggest the following listing as a more effective alternative:

- 1st Bull or Saturn[12] or Moon[13] with Fire in the Heart
- 2nd Eagle or Jupiter or Mercury Water in the liver
- 3rd Lion or Mars or Venus Earth in the lungs
- 4th Angel or Venus or Sun Air in the bladder
- 5th Spirit or Mercury or Mars

6th Luna or Moon or Jupiter  
7th Sol or Sun or Saturn

This suggests that the order of the planets in the spheres is very relative to ones state of consciousness, and that the correspondences at the time of our descent into material consciousness may be different from the order during our re-ascent into Eternity.

If we consider what the alchemists say about Saturn, that it is the beginning and end of the Work, then this re-arrangement of the centers may be true.

In an article entitled, "From The Restored New Testament"[14], the basic idea of four centers of the genitals, navel, heart, and head is used along with titles taken from The Book of Revelations of St. John.

Genitals 1st and 2nd centers The False Seer  
Navel 3rd center The Red Dragon  
Heart 4th center The Beast  
Head 5th, 6th, and 7th centers The Cross, The Lamb, The Spiritually Wise, and Illumination The Conqueror

In an accompanying chart, the order of the planets is given from Saturn at the base, to Luna at the Crown, in straight kabbalistic fashion, with a slightly different color scale than usual: Yellow and sliver-white (Saturn), pale blue (Jupiter), red (Mars), green (Sun), dark blue/indigo (Venus), orange-yellow (Mercury), violet, silvery opalescent (Moon). Each center is also associated with a zodiacal sign, a seal on the great scroll, and one of the Four Horsemen of the Apocalypse. The remaining five signs of the zodiac are attributed to the Elements and Spirit.

The problem presented by the Book of Revelations, is that if it represents a pattern of progressive interior initiation linked to the ultimate experience of the Secret Fire, it is written in a highly symbolic format. Many of the keys to these symbols may be very local and period specific in origin, requiring extensive research into 1st century era Gnostic, Christian, Merkavah, and Greco-Roman initiatic practices.

This is not to imply that this is an impossible nut to crack, only that it is one wherein we must weigh the reward against the effort. To assist those who answer this in the affirmative, the above keys have been given. For this manuscript however, it raises more questions than horns on "The Beasts" head, to which the answers are not immediately forthcoming. The answers may be in some of the older and less accessible schools of Christian kabbalah found in Eastern Orthodoxy, more so than in those Christian kabbalists of Rome, as they are more focuses on the Gospel of John, and have not completely rooted out their mystical wing, or use of symbols for Illumination.

Exercise

After preparing your oratory, or place of working, imagine that your spine is the central pillar of the Caduceus. Establish it well, with a round bottom, wings at level of the throat, solar disk, and a pine cone or brilliant knob at the top. Visualize it in white or reddish-gold, with the left serpent in blue or black; and the right serpent in red. Their tails should meet or cross-over at the base of your spine and continue to overlap five more times with their heads facing toward each other, tongues extended, at the level of the throat accompanied by an extended pair of wings. The image should be mounted by a solar disk at the level of the head, surmounted by a pine cone.

After a period of several weeks with the above imagery, additional symbols can be added. In the center of each circle formed should be imagined in progressive order, the kerubic animals listed above. At the level of the throat should be akasha, or Spirit; and the Lunar qualities should dominate the back of the head, with Solar dominating the front. Both universal aspects are imagined as unified at the top, and entering and existing through the brilliant sphere or pine cone (pineal gland).

If possible, the left serpent should be imagined to have lunar, watery, passive, magnetic qualities. The right serpent, solar, electric, fiery, expansive qualities. The central column mediates, balances, and contains both simultaneously.

After the above images are successfully imagined and maintained, the symbols can be progressively meditated upon. It is important to go in strict order from top to bottom or bottom to top. If a psychic blockage is encountered don't force it. Simply smooth it away gently as you progressively move through the set of symbols. Don't spend more than seven or ten days on any one symbol. Remember, that it is best to start new esoteric periods on a Saturday when the psychic power is at its height for the week. This means that it will take a minimum of seven weeks to move through the seven principle symbols on the central column, and an additional three weeks for the basic diagram and two serpents.

This is a strong exercise, so don't force it. If anything unpleasant is experienced, shorten the periods of meditation. Initially, no more than 15 minutes should be spent on this exercise.

### The Serpent of Fire and the Spear [15]

Of all the exercises in this work, the following are the easiest to perform regardless of the level of experience of the operator. Their basic concepts will already be familiar to many students, and are useful as guides in a fundamental understanding of the Secret Fire that exists in the West.

Visualize a vast point of brilliant light above your head, so intense that it appears black. Move it down to the top of your head, feel it sinking into your body and psyche, permeating your consciousness. Feel it move out, extending to form a sphere of golden

light and fire around you to a diameter of four to six feet on all sides. Let this sphere of light grow in intensity and power, and know that it is a strong container for the Cosmic forces you are about to invoke.

Imagine a shaft of fire, like a spear, blaze down from the point of light above you, penetrate your skull, and move through your body and into the center of the earth. Feel the earth reverberate with its impact, and imagine a stream of living fire, like a golden-red serpent, move in the reverse direction of the shaft, up your spine, and into the hallow of your skull. It is important that you imagine your skull as a hollow and vast receptacle of this creative and transforming energy. After several repetitions of this cycle, focus your attention on your heart, and imagine there, a chalice, stone, or other receptive symbol for your highest Self. Wait for a response, and then let everything merge into a vast sea of living golden light, fire, and love. At the conclusion of the exercise, draw the energy into yourself, and offer it as a gift to the Cosmic.

Basic exercises for its regulation

Solar Plexus as chief regulator of energy in the body

If after an exercise there is too much energy in your heart or head area, move it down to the solar plexus and imagine it being circulated out and around your body through that center. This will work after a few minutes, and is especially good for circulating energy that arises from sexual stimulation after these exercises.

Grounding out

It is important to establish firm points of Kether and Malkooth in these exercises. If Malkooth is insufficiently established, the risk of flightiness and disconnectedness from everyday life is possible. More importantly, if a strong sense of connectedness is not established at Malkooth, much of the energy will have no where to go, and will be wasted. If it appears that too much energy has been generated and is causing problems that simply circulating it out the Solar Plexus will not solve, then consider the following:

1. Imagine the energy streaming out of your hands and feet into the earth.
2. Place your hands in a bowl of cold water and imagine the energy pouring into it.
3. Walk on the grass or earth with your feet in direct contact.
4. Drink a cold glass of water.

These suggestions are for the discharge of energy accumulations that may be



unpleasant. Consider them a sort of psychic first aid. The nature of these exercises generally, is to increase the amount of energy we can handle, and to direct it wisely and slowly for the purification of our psyche and body. Discharging it repeatedly will slow that process, however, maintaining a state of irritation, frustration, and perterbability as a result of esoteric practices is also a drawback.

### Circulating the Light

Simply put, always circulate the energy when you are done with an exercise. The suggestions of the Middle Pillar, or out the Solar Plexus and around the edges of the extended aura work well.

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### Additional Notes for Consideration

Crowley states that the 24th Path is attributed to the Goddess Kundalini in 777. Knight has the caduceus with the sign of Scorpio at the bottom. Scorpio is the sign of the 24th Path.

Square breathing is to be done with the exercises whenever possible. On the inhale, pull the energy down from the crown; hold in the feet, earth, and/or base of spine; exhale to head; hold on the exhale. Repeat. This adds a great deal of energy to the exercises and limits the amount of time they can be done in any one sitting.

Each sphere has its own Tiphareth, i.e. Great Star, uniting the smaller “spheres within a sphere” on the Tree of that particular level. Thus, when we direct our attention to the harmonizing influence of Tiphareth we effect all of the planets it touches. When we direct our attention to the Triangle of Fire of Tiphareth, we effect the Fire aspect of all of the Spheres connected to Tiphareth. However, Saturn, Mercury, and Venus, may have a greater response. This of course means, karma (Saturn), creative energy (Venus), and intellect/energy conduits (Mercury).

As such, it then is easier to regulate planetary energy with the hexagram than the septagram. The hexagram regulates energy via Tiphareth, the septegram via Netzach.

In alchemy, Fire and Air are the matrix of Energy; Water and Earth are the matrix of Matter. Earth ‘energy’ is essential for sustaining health; Water for sustaining initiation; and Fire for initiation itself; Air makes Fire accessible.

Salt is the lower yetzirah and assiah; Mercury is Higher Yetzirah and Lower Briah; Sulphur is Higher Briah and Lower Atzilooth.

Salt is prone to lunar impulses. Mercury is prone to solar impulses. Sulphur is prone to zodiacal and Cosmic impulses.

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[1] See: *Magical States of Consciousness* by Dennings and Philips; *Inner Landscapes* by Dolores Ashcroft-Nowicki; or *The Philosophers of Nature, Qabalah Lessons 35 through 44*.

[2] *Mysteria Magica*, vol. 3 of *The Magical Philosophy* by Melita Denning and Osborne Phillips. Llewellyn Pub., St. Paul, MN. P. 57-59, and 69-73; or, *The Philosophers of Nature, Qabalah Lesson 62*.

[3] See: *Problems on the Path of Return: Pathology in Kabbalistic and Alchemical Practices* by Mark Stavish, M.A. *The Stone -The Journal of The Philosophers of Nature*. Issue 19, March-April 1997. Included as an appendix to this article.

[4] See: *A Kabbalistic Approach to Lucid Dreaming and Astral Projection* by Mark Stavish, M.A. *The Stone - The Journal of the Philosophers of Nature*. Issue 20, May-June 1997. Included as an appendix to this article.

[5] *Kabbalah* by Gershom Scholem. New York. Meridian. 1974. P. 186.

[6] *The Jewish Alchemists* by Raphael Patai. Princeton, N.J., University Press. 1994.

[7] Saint-Germain is also said to be the author of *La magie sainte revelee a Moyse* (*The Holy Magic of Moses Revealed*). No date is given.

[8] PON Qabala Lesson 63, suggests that the sounds be resonated in the heart, solar plexus, and perineum. Regardie make no attribution of the IAO sounds in *The Golden Dawn* (5th ed.), and omits them in *The One Year Manual*.

[9] For the Elemental Grade Signs of the Golden Dawn, see: Regardie, p.134-135.

[10] This will be explored further in an upcoming essay on "The Diamond Body in Western Esoteric Practices".

[11] *The Kabbalah of the Golden Dawn* by Pat Zalewski. Llewellyn Publications, St. Paul, MN. 1993. P. 89-125.

[12] This list of planetary correspondences is taken from *The Philosophers of Nature, Spagyric Course Year Two, Lessons 32 and 45*. .

[13] Taken from a painting by Johann Georg Gichtel, a student of Boehme, of "man in his corrupt state" after the Fall from Grace, prior to any spiritual initiation.

[14] *Kundalini, Evolution, and Enlightenment*, ed. by John White. Anchor Press. Garden City, New York. 1979. Article by James Morgan Pryse, pgs. 418-440. See: *The*

Apocalypse Unsealed.

[15] See: Experience of the Inner Worlds by Gareth Knight. Samuel Weiser, Inc., York Beach, Maine. 1993. Pages 1-119. Or see, PON Qabala Lessons 12 through 16.

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## Spiritualism in the Golden Dawn by Frater Y.M.O.

Neophyte Grade 0°=0°

### ON THE DAIS (THE STAGE IN THE EAST OF TEMPLE)

These officers represent the Second Order and are present mostly symbolically.

Praemonstrator: Blue Robe, Blue & Orange Nemis, Gold Shoes, Lamén, Blue Collar, Scepter

Imperator: Red Robe, Red & Green Nemis, Gold Shoes, Lamén, Green Collar, Sword

Cancellerius: Yellow Robe, Yellow and Purple Nemis, Gold Shoes, Lamén, Purple Collar, Scepter

Past Hierophant: Red Robe, Red Nemis, Gold Shoes, Lamén, White Collar, Scepter

Hierophant: Red Robe, Red & White Nemis, Gold Shoes, Lamén, White Collar, Scepter

### Outer Order Officers

Herius: Black Robe, Black & White Nemis, Red Shoes, Lamén, Red Collar, Sword

Hegemon: White Robe, White Nemis, Red Shoes, Lamén, Black Collar Scepter

Kerux: Black Robe, Black & White Nemis, Red Shoes, Lamén, Black Collar, White Lamp, Wand

Stolistes: Black Robe, Black & White Nemis, Red Shoes, Lamén, Black Collar, Cup of Water.



Dadouchos: Black Robe, Black & White Nemis, Red Shoes, Lamen, Black Collar, Censer

Sentinel: Black Robe, Black & White Nemis, Red Shoes, Lamen, Black Collar, Sword

Candidate: Black Robe, Red Shoes, Sash, Red Rope, Hoodwink

## REQUIRED MATERIALS

### FOR THE ALTAR

Red Cross And White Triangle  
Red Rose  
Red Lamp  
Cup Of Wine  
Salt  
Patten Of Bread  
Chemicals For Water  
Cup Of Water

## REQUIRED MATERIALS

### FOR THE TEMPLE

Temple arranged according to diagram  
Banners Of The East and West  
Temple Pillars

## OPENING OF THE NEOPHYTE GRADE 0 = 0

When the members are assembled and clothed, Hierophant gives one knock and the Officers rise.

Members do not rise except for Adoration's to the East or when asked for the

signs. Nor do they circumambulate with the Officers. When they do have occasion to move in the Temple, they do so in the direction of the Sun and make the Neophyte signs on passing the Throne of the East whether the Hierophant be there or not. The Grade sign is made in the direction of movement, except when entering or leaving the Hall, when it is made toward the East.

The knock is made by rapping the base or shaft of Wand or the pommel of Sword on a Table.

Hiero:  
(Knock)

Kerux:  
Moves to the right of Hierophant, faces West and proclaims.

Kerux:  
HEKAS, HEKAS, ESTE BEBELOI!

Kerux returns to place.

Hiero:  
(Knock) Fraters and Sorors of the Order of the Golden Dawn in the Outer, assist me to open the Hall of the Neophytes of the (Name the) Temple.

All rise.

Hiero:  
Frater Kerux see that the Temple is properly guarded.

Kerux:  
(Knock)

Sentinel:  
(Knock)

Kerux:  
Very Honored Hierophant the Hall is properly guarded.

Hiero:  
Very Honored Hiereus, assure yourself that all present have witnessed the Golden Dawn.

Hiereus:  
Fraters and Sorors of the Order of the Golden Dawn in the Outer give the signs of a Neophyte.

All give the sign of a Neophyte.

Hiereus:

(Salute) Very Honored Hierophant all present have been so honored.

Hiero:

Very Honored Hiereus, how many chief officers are there in this grade?

Hiereus:

Three, Very Honored Hierophant. Namely, the Hierophant Hiereus and Hegemon.

Hiero:

Is there any peculiarity in these names?

Hiereus:

They all commence with the letter H.

Hiero:

Of what is this letter the symbol?

Hiereus:

Of life, because the character H is one mode of representing the ancient Greek aspirate; Breathing and Breath, are the evidence of life.

Hiero:

How many assistant officers are there in this grade?

Hiereus:

Three, besides the Sentinel, namely, the Kerux, the Stolistes, and Dadouchos.

Hiero:

The situation of the Sentinel?

Hiereus:

Without the portal of the Hall.

Hiero:

His duty?

Hiereus:

Armed with a sword to keep out intruders, into prepare the candidate.

Hiero:

Frater Dadouchos, your situation?

Dad:

In the south, very honored Hierophant, to symbolize heat in dryness.

Hiero:

Your duty?

Dad:

I attend to the censer and the incense, and I assist in the purification and consecration by fire all the Hall, are the members, and of the candidate.

Hiero:

Frater Stolistes, your situation?

Stol:

In the North, very honored Hierophant, to symbolize cold and moisture.

Hiero:

Your duty?

Stol:

I see that the robes, collars and insignia of the officers are ready before the opening; I attend the cup of lust roll water and I assist in the purification and consecration by water, all the Hall, of the members, and of the candidate.

Hiero:

Frater Kerux, your situation?

Kerux:

Within the portal of the Hall, very honored Hierophant.

Hiero:

Your duty?

Kerux:

I see that all the furniture of the hall is properly arranged before the opening. I guard the inside of the portal. I admit Fraters and Sorors of the order. I assist in the reception of the candidates. I attend to the lamp of my office. I lead the mystic circumambulation and make all announcements and reports.

Hiero:

What do your lamp and wand symbolize?

Kerux:

The light of occult science and directing power.

Hiero:

Honored Hegemon your station?

Heg:

Between the two pillars of Hermes and Solomon facing the cubicle altar of the universe, very honored Hierophant.

Hiero:

Your duty?

Heg:

I preside over the symbolic gateway of occult science. I am to reconcile her between light and darkness. I immediately follow the Kerux in the mystic circumambulations. I superintend the preparation of the candidate; lead him through the path of darkness into light, and assist in his reception, and I aid the other officers in the execution of their duties.

Hiero:

What does the white color of your robes symbolize?

Heg:

Purity.

Hiero:

Your peculiar ensign of office?

Heg:

The miter-headed scepter.

Hiero:

What does it symbolize?

Heg:

Religion, to guide and regulate life.

Hiero:

What does your office symbolize?

Heg:

Those higher aspirations of the soul which should guide its actions.

Hiero:

Honored Hieres your station?

Hieres:

On the throne of the West, Very Honored Hierophant

Hiero:  
What does the throne of the West symbolize?

Hiereus:  
Increase of darkness; decrease of light.

Hiero:  
Your duty?

Hiereus:  
I preside over twilight and darkness, which encompass us in the absence of the Sun of Life and Light. I guard the gate of the West. I assist in the reception of the Candidate and I superintend the inferior officers in the execution of their duties.

Hiero:  
What does the black color of your robe symbolize?

Hiereus:  
Darkness.

Hiero:  
Your peculiar insignia of office?

Hiereus:  
The Sword and Banner of the West

Hiero:  
What does the Banner of the West symbolize?

Hiereus:  
Twilight

Hiero:  
What does the Sword symbolize?

Hiereus:  
Severity and Judgement

Hiero:  
What does your office symbolize?

Hiereus:  
Fortitude.

Hiero:  
My place is on the Throne of the East, which symbolizes the rise of the Sun of

Life and Light. My duty is to rule and govern this Hall in accordance with the laws of the Order. The red color of my robe symbolizes Light. My insignia are the Scepter and the Banner of the East which signify power and light mercy and wisdom, and my office is that of Expounder of the Mysteries. Frater Stolistes, I command you to purify the Hall and the members by Water.

Stol:

(Circumambulates, saying) I consecrate with water

Hiero:

Frater Dadouchos I command you to purify the Hall and the members by fire.

Dad:

(Circumambulates, saying) I consecrate with fire.

Heg:

Goes to the North and faces East.

Hiero:

Rises with Scepter and Banner.

Hiero:

Let the mystic circumambulation take place in the path of light

Kerux begins then Hegemon, Hiererus, other members and Stolistes and Dadouchos last. They pass three times around from East by South to West. Each as he passes the throne of the East salutes and lowers insignia, except the Hierophant.

After first round Hiererus returns to his place.

After second round Hegemon returns to his place.

After third round remaining members returns to their places.

Hiero:

The mystic circumambulation symbolic of the rise of the Light is accomplished.  
Let us adore the Lord of the Universe.

(ADORATION)

Holy art Thou, Lord of the Universe.

Holy art Thou, whom Nature hath not formed.

Holy art Thou, The Vast and Mighty One.

Lord of the Light and of the Darkness.

All Salute.

Hiero:

Frater Kerux, in the name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes.

Kerux:

Moves to the right of the Hierophant.

Kerux:

In the name of the Lord of the Universe, I declare that the Sun hath arisen, and that the Light shineth in the Darkness.

Kerux:

(Knock)

Hiereus:

(Knock)

Heg:

(Knock)

Hiero:

(Knock) KHABS.

Hiereus:

(Knock) AM.

Heg:

(Knock) PEKHT.

Hiereus:

(Knock) KONX.

Heg:

(Knock) OM.

Hiero:

(Knock) PAX.

Heg:

(Knock) LIGHT.



Hiero:  
(Knock) IN.

Hiereus:  
(Knock) EXTENSION.

## CEREMONY OF ADMISSION

(The Candidate is not to be told the name of the Order until his admission.)

Hiero:  
(Knocks) Fraters and Sorors of the Order of the Golden Dawn in the Outer, I have received a dispensation from the Greatly Honored Chiefs of the Second Order to admit (name of aspirant) to the Grade of Neophyte Honored Hegemon instruct (name of aspirant) to hold himself(or herself) in readiness for the ceremony of his (or her) admission and superintend his (or her) preparation.

Heg:  
Removes his chair from between the Pillars, salutes Hierophant, quits Temple and prepares Candidate as follows: The Candidate is Hoodwinked and a rope tied thrice around the waist.

Kerux:  
Moves to temple entrance.

Heg:  
Leads candidates to temple entrance.

Heg:  
Child of Earth, arise and enter the Path of Darkness.

Kerux:  
Kerux opens door but bars the entrance.

Kerux:  
(Knocks) Very Honored Hierophant is it your pleasure that the Candidate be admitted?

Hiero:  
It is. Admit (name of aspirant) in due form, who will hereafter be known by the motto XYZ. Frater Stolistes and Dadouchos assist the Kerux in the reception.

Stol:

Moves to temple entrance.

Dad:

Moves to temple entrance.

Kerux:

Child of Earth, unpurified and unconsecrated thou canst not enter our Sacred Hall.

Stol:

(Signing a Cross on Candidate's forehead) Child of Earth, I purify thee with water.

Dad:

(Censing the Candidate) Child of Earth, I consecrate thee with Fire.

Hiero:

Conduct the Candidate to the foot of the altar. Child of Earth, why dost thou request admission into this Order?

Cand:

(Prompted by Hegemon) My soul is wandering in darkness seeking for the Light of Occult Knowledge, and I believe that in this Order the knowledge of that Light may be obtained.

Hiero:

(Name of aspirant) I hold in my hand your signed pledge to keep secret all relating to this Order, but to confirm it I now ask if you are willing in the presence of this assembly to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order? Let me however assure you that this obligation contains nothing incompatible with your civil, moral or religious duties.

Cand:

I am.

Hiero:

Advances between Pillars to Eastern side of Altar.

Hiereus:

Stands on Candidate's left.

Heg:

Stands on Candidate's right.

Kerux:

Advances to the altar picks up the triangle and delivers it to the Hierophant.

Hiero:

Thou wilt kneel on both knees, give me your right hand, which I place on this sacred and sublime symbol. Places Candidate's right hand on the center of the triangle. Place your left hand in mine. bow your head, repeat your full name at length and say after me

All rise.

## THE OBLIGATION

Hiero:

I (name of aspirant), in the presence of the Lord of the Universe and of this Hall of Neophytes of the Order of The Golden Dawn in the Outer, regularly assembled under warrant from the Greatly Honored Chiefs of the Second Order, do of my own free will and accord hereby and hereon most solemnly pledge myself to keep secret this Order. Its name, the name of its members, and the proceedings which take place at its meetings, from all and every person in the whole world who is outside the pale of the Order, and not even to discuss these with initiates, unless he or they are in possession of the password for the time being. Nor yet with any member who has resigned, demitted or been expelled, and I undertake to maintain a kind and benevolent relation with all the Fraters and Sorors of the Order.

I furthermore promise and swear that I will keep any information relative to this Order, which may have become known to me Prior to the completion of the Ceremony of my admission and I also pledge myself to divulge nothing whatsoever concerning this Order to the outside world in case either of my resignation, demission or expulsion therefrom, after the completion of my admission. I will not seek to obtain any ritual or lecture pertaining to the Order without due authorization from the Praemonstrator of my Temple, nor will I possess any ritual or lecture unless it be properly registered and labeled by him.

I further undertake that any such ritual or lecture and any case, cover or box containing them shall bear the official label of the Golden Dawn. I will not copy myself nor lend to any other person to be copied, any ritual or lecture, until and unless I hold the written permission of the Praemonstrator to do so, lest our secret knowledge be revealed through my neglect or error.

Furthermore, I undertake to prosecute with zeal the study of Occult Sciences, seeing that this Order is not established for the benefit of those who desire only a superficial knowledge thereof. I will not suffer myself to be hypnotized, or mesmerized, nor will I place myself in such a passive state that any uninitiated person, power, or being may cause me to lose control of my thoughts, words or actions.

Neither will I use my Occult powers for any evil purposes and I further promise to persevere with firmness and courage through the ceremony of my admission, and these points I generally and severally, upon this sacred and sublime symbol swear to observe without evasion, equivocation, or mental reservation of any kind whatsoever; under the no less penalty on the violation of any or either of them of being expelled from this Order, as a willfully perjured wretch, void of all moral worth, and unfit for the society of all right and true persons, and in addition under the awful penalty of voluntarily submitting myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I should fall slain and paralyzed without visible weapon as if slain by the lightning flash.

Hiereus:

Suddenly lays the blade of his sword on the nape of the Candidate's neck and withdraws it again.

Hiero:

So help me the Lord of the Universe and my own higher soul.

Hiero:

Rise, newly obligated Neophyte of the Golden Dawn in the Outer. Place the Candidate in the Northern part of the Hall, the place of the greatest symbolic darkness.

Candidate rises faces to the East

Hierophant and Hiereus return to their thrones.

Hiero:

The voice of my higher soul said unto me, Let me enter the Path of Darkness, peradventure thus shall I obtain the Light I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep, and the Voice of Ages answered unto my soul I am he that formulates in darkness. Child of Earth, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place in the path of darkness with the symbolic Light of Occult Science to guide the way.

Hiero:

Knocks at commencement of circumambulation.

Kerux:

Kerux leads with Light and Wand

Heg:

Hegemon guides the Candidate

Stolistes and Dadouchos follow. They halt in the South the third time round.

Hiereus:  
(Knocks)

Hiero:  
(Knocks)

Kerux:  
Child of Earth, unpurified and unconsecrated, thou canst not enter the path of the West.

Stol:  
(Signing a Cross on Candidate's forehead) Child of Earth, I purify thee with water

Dad:  
(Censing Candidate) Child of Earth, I consecrate thee with fire.

Heg:  
Child of Earth, twice consecrated, thou mayest approach the gate of the West

They move to the West facing Throne and halt.

Hiereus:  
Rises, takes Banner in left hand, menaces Candidate with sword.

Heg:  
Hegemon slips up the Candidate's hoodwink.

Hiereus:  
Thou canst not pass by me saith the Guardian of the West unless thou canst tell me my name.

Heg:  
Darkness is thy name, the Great One of the Paths of the Shades.

Hiereus:  
(Slowly sinking point of sword) Child of Earth, fear is failure. Therefore be without fear, for in the heart of the coward virtue abideth not Thou hast known me, so pass thou on.

Heg:  
Slips hoodwink down again.

The procession moves to the North and halt.

Kerux:

Child of Earth, unpurified and unconsecrated, thou canst not enter the Path of the East.

Stol:  
(Signing a Cross on the Candidate's forehead) Child of Earth, I purify thee with water.

Dad:  
(Censing the Candidate) Child of Earth, I consecrate thee with fire.

Heg:  
Child of Earth, thrice consecrated, thou mayest approach the gate of the East.

The procession moves to the East facing Throne and halt.

Hiero:  
Hierophant rises, takes Banner in left hand and raises Scepter as if to strike.

Heg:  
Hegemon slips up Candidate's hoodwink.

Hiero:  
Thou canst not pass by me saith the Guardian of the East unless thou canst tell me my name.

Heg:  
LIGHT dawning in darkness is thy name, the LIGHT of a Golden Day.

Hiero:  
(Slowly lowering Scepter) Child of Earth, remember that unbalanced force is evil, unbalanced mercy is but weakness, unbalanced severity is but oppression. Thou hast known me, so pegs thou on unto the Cubical Altar of the Universe.

Heg:  
Hoodwink slipped down and Candidate taken to West of Altar

Hiero:  
Hierophant leaves Throne and stands between the pillars, facing Candidate with Scepter in right hand and Banner in left.

Hiero:  
I come in the Power of the Light.  
I come in the Light of Wisdom.  
I come in the Mercy of the Light.  
The Light hath Healing in its Wings.

Heg:  
Hegemon moves to Candidate's right.

Kerux:  
Kerux moves behind Candidate.

Stol:  
Moves to left of Kerux.

Dad:  
Moves to right of Kerux.

The officers are now forming a Hexagram around the Altar.

Hiereus:  
Holds sword in the right hand with the Banner of the West in left.

Hiero:  
Let the Candidate kneel while I invoke the Lord of the Universe.

Hiero:  
Lord of the Universe, the Vast and the Mighty One, Ruler of the Light and of the Darkness, we adore Thee and we invoke Thee. Look with favor upon this Neophyte, who now kneeleth before Thee and grant Thine aid unto the higher aspirations of his soul so that he may prove a true and faithful Frater among us unto the Glory of Thy ineffable Name. Amen.

Let the Candidate rise.

Candidate is assisted to rise and is brought close to the Altar.

Hierophant Hiereus, and Hegemon raise Wands and Sword touching over the head of the Candidate.

Heg:  
Inheritor of a dying world we call thee to the living beauty.

Hiereus:  
Wanderer in the wild darkness we call thee to the gentle light.

Hiero:  
Child of Earth, long hast thou dwelt in darkness.

Kerux:  
(Removes hoodwink) Quit the night and seek the day.

All members present clap hands.

Hiero:

Hiereus:

Heg:

Frater XYZ we receive thee into the Order of the Golden Dawn.

Hiero:

(Knocks) KHABS.

Hiereus:

(Knocks) AM.

Heg:

(Knocks) PEKHT.

Hiereus:

(Knocks) KONX.

Heg:

(Knocks) OM.

Hiero:

(Knocks) PAX.

Heg:

(Knocks) LIGHT

Hiero:

(Knocks) IN.

Hiereus:

(Knocks) EXTENSION.

Hiero:

In all your wanderings through darkness the lamp of the Kerux went before you,  
though you saw it not.

Kerux:

Kerux advances and raises his lamp.

Hiero:

It is the symbol of the Hidden Light of Occult Science. Let the Candidate be  
conducted to the East of the Altar.



Heg:  
Conducts candidates to Eastern side of altar.

Hiero:  
Honored Hiereus, I delegate to you the duty of entrusting the Candidate with the secret signs, grip, grand word and present password of the Neophyte Grade of the Order of the Golden Dawn in the Outer, of placing him between the mystic pillars and of superintending his fourth and final consecration.

Hiero:  
Hierophant returns to Throne.

Hiereus:  
Takes his place between the pillars.

Heg:  
Conducts candidates to the East of the Altar facing Hiereus.

Hiereus:  
Gives Sword and Banner to Hegemon to hold.

Hiereus:  
Fratr XYZ, I now proceed to instruct you in the secret signs, grip and token, grand word and password for the present time for this Grade. Firstly, advance your left foot about six inches: this is called the step of the grade. The sign is two-fold; the Saluting Sign and Sign of Silence. The first should always be answered by the second. The Saluting Sign is given by thrusting both arms horizontally forward, palms downwards, as if groping your way and bow your head. It alludes to your condition in a state of darkness unilluminated by the Lamp of Occult Knowledge and groping your way blindly in the search for truth. The Sign of Silence is given by placing the left first finger on the mouth. It alludes to the strict silence inculcated on you by your obligation regarding all proceedings of the Order. The grip or token is given in the following manner Advance your left foot about six inches touching mine, side to side and toe to heel Now extend your right hand as if to grip mine, but miss it intentionally; again extend it and seize mine by the fingers only. It alludes to the seeking for guidance in darkness. The Grand Word is HAR-PAR-KRAT whispered by alternate syllables mouth to ear thus. It is the title of the Egyptian God of Silence and should ever remind you of the strict silence you have sworn to maintain. The password is (blank) which will be periodically changed at each Equinox so that a member who has resigned, demitted, or been expelled from the Order, may be in ignorance of the existing password. I now place you between the two pillars of Hermes and Solomon in the symbolical Gateway of Occult Science.

Hiereus:  
Draws Candidate forward between the pillars. He receives sword and banner from Hegemon, stands at the latter's left, all facing Candidate.

Hiereus:

Let the final consecration of the Candidate take place.

Kerux:

Goes to the North and faces East.

Stol:

Signs a Cross on Candidate's forehead, bows to Hierophant and sprinkles East.

Stol:

Frater XYZ, I purify thee finally with water.

Dad:

Censing as Stolistes has done.

Dad:

Frater XYZ, I consecrate thee finally with fire.

Hiero:

Honored Hegemon, the final consecration of the Candidate having been performed, I command you to remove the rope from his waist the last remaining symbol of the path of darkness, and to invest him with the distinguishing badge of the grade.

Heg:

Picks up the sash badges for the grade of neophyte from the altar and presents them to the candidate.

Heg:

By the command of the Very Honored Hierophant I invest you with the distinguishing badge of the grade. It symbolizes Light dawning in darkness.

Hiero:

Let the mystic circumambulation take place in the path of Light.

Hiero:

Stands holding Scepter and Banner as in the Opening.

Kerux:

Goes to the North East.

Heg:

Takes Candidate behind Black Pillar, and stands behind Kerux.

Hiereus:

Takes place behind Hegemon.

Stol:  
Takes place behind Hiereus.

Dad:  
Takes place behind Stolistes.

All salute on passing Hierophant.

Hiereus:  
Drops out on reaching his Throne.

Heg:  
Returns to between the Pillars after passing Hierophant twice, directs Neophyte to follow Kerux.

Hiero:  
Take your place North West of the Stolistes.

Kerux:  
Indicates this and goes on followed by Stolistes who falls out in the North and returns to his place.

Heg:  
Replaces his chair between the Pillars and sits down.

Kerux:  
Replaces the Rose, Lamp, Cup and Paten in their proper places on the Altar.  
And are seated.

Hiero:  
The Three Fold Cord bound about your waist, was an image of the three-fold bondage of Mortality, which amongst the Initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering Soul; and the Hood-wink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the Happiness and Beauty their eyes once looked upon. The Double Cubical Altar in the center of the Hall, is an emblem of visible Nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said The things that are below are a reflection of the things that are above. The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the SEPHER YETZIRAH, or The Book of Formation, as An Abyss of Height and as an Abyss of Depth, An Abyss of the East and An Abyss of the West, An Abyss of the North and An Abyss of the South. The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Brings arise from Darkness and Obscurity. On the Altar is a White Triangle to be the Image of

that Immortal Light, that Triune Light, which moved in Darkness and formed the World of Darkness and out of Darkness. There are two contending Forces and One always uniting them. And these Three have their Image in the three-fold Flame of our Being and in the threefold wave of the sensual world.

Hiero:

Stands in the form of Cross, saying:

Hiero:

Glory be to Thee, Father of the Undying. For Thy Glory Bows out rejoicing, to the ends of the Earth!

Hiero:

He reseats himself.

Hiero:

The Red Cross above the White Triangle, is an Image of Him Who was unfolded in the Light. At its East, South, West and North Angles are a Rose Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water, Earth. The Mystical Words - KHABS AM PEKHT - are ancient Egyptian and are the origin of the Greek KONX OM PAX - which was uttered at the Eleusinian Mysteries. A literal translation would be Light Rushing Out in One Ray and they signify the same form of Light as that symbolized by the Staff of the Kerux. East of the Double Cubical Altar of created things, are the Pillars of Hermes and of Solomon. On these are painted certain Hieroglyphics from the 17th and the 125th Chapters of the Book of the Dead. They are the symbols of the two powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the Lodestone and the Eternal out-pouring and in-pouring of the Heart of God. The Lamps that burn, though with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of Nature - which is a continual undulation, the winding hither and thither of the Serpent - is the straight and narrow way between them. It was because of this that I passed between them, when you came to the Light, and it was because of this that you were placed between them to receive the final Consecration. Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation, it is the Triad of Life. My Throne at the Gate of the East is the Place of the Guardian of the Dawning Sun. The Throne of the Hieres at the Gate of the West is the Place of the Guardian against the Multitudes that sleep through the Light and awaken at the twilight, The Throne of the Hegemon seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate Darkness. These meanings are shown in detail and by the color of our robes. The Wand of the Kerux is the Beam of Light from the Hidden Wisdom, and his Lamp is an emblem of the ever burning Lamp of the Guardian of the Mysteries, The Seat of the Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water of Cold and Moisture. The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Hiero:

Honored Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the Neophyte Grade.

Kerux:

Advances to the North East, faces West, raises his Wand and says:

Kerux:

In the name of the Lord of the Universe and by command of the Very Honored Hierophant hear all ye that I proclaim that (name of aspirant) who will hereafter be known unto you by the Motto XYZ, has been admitted in due form to the Neophyte grade of the Order of the Golden Dawn in the Outer.

All clap hands.

Hiero:

Very Honored Hiereus, I delegate to you the duty of pronouncing a short address to our Frater on his admission.

Hiereus:

As you have now passed through the ceremony of your admission, allow me to congratulate you on being admitted a member of this ancient and honorable Order, whose professed object and end is the practical study of Occult Science. Let me therefore advise you to remember this day as a marked one in your existence and to adopt and cultivate a mental condition worthy of this Order. To this end let me first earnestly recommend you never to forget due honor and reverence to the Lord of the Universe, for as the whole is greater than its parts, so is He far greater than we, who are but as sparks derived from that unsupportable Light which is in Him. It is written that the borders of his Garment of Flame sweep the ends of the Universe and unto Him all return. Therefore do we adore Him, therefore do we invoke Him; therefore in adoration to Him sinks even the Banner of the East. (Done) Secondly, let me advise you never to ridicule or cast obloquy upon the form of religion professed by another, for what right have you to desecrate what is sacred in his eyes? Thirdly, never let the seal of secrecy regarding the Order be absent from your recollection, and beware that you betray it not by a casual or unthinking word. Fourthly, study well that Great Arcanum, the proper equilibrium of mercy and severity, for either unbalanced is not good; unbalanced severity is cruelty and oppression; unbalanced mercy is but weakness and would permit evil to exist unchecked, thus making itself as it were the accomplice of that evil. Lastly, do not be daunted by the difficulties of Occult Study and remember that every obstacle can at length be conquered by perseverance.

Hiero:

Before you can pass on to the next Higher Grade of this Order you will have to make yourself perfect in the following: 1) The names and alchemical symbols of the four elements. 2) The names, astrological symbols and elemental attribution of the twelve signs of the Zodiac. 3) The names and astrological symbols of the seven planets, also

their houses, exaltation and triplicity in the Zodiac. 4) The names, characters and numerical values of the twenty-two letters of the Hebrew alphabet. 5) The names and English meanings of the ten Qabalistic Sephiroth. A MSS. lecture on these subjects of study may be obtained on application. When you know these thoroughly you must signify the same by letter to the Cancellarius or Scribe. You will then be examined and if found perfect you will be eligible for admission to the next higher grade, should the higher powers approve your application.

Kerux:

Conducts Candidate to East of the altar, facing west, gives him a solution and tells him to pour a few drops in the cup of water before him.

Kerux:

As this pure and limpid fluid is changed into the semblance of blood, so mayest thou perish if thou betrayest thine oath of secrecy to this Order by word or deed.

Kerux:

Instructs candidate to face Hierophant in the East.

Hiero:

Resume your seat and remember that your admission to this Order gives you no right to initiate any other person without dispensation from the Grand High Chiefs of the Second Order.

Kerux:

Moves to the right of Hierophant, faces West and proclaims.

Kerux:

HEKAS, HEKAS, ESTE BEBELOI!

Hiero:

(Knocks) Fraters and Sorors of the Order of the Golden Dawn in the Outer assist me to close this Hall in the Grade of Neophyte.

All rise.

Hiereus:

(3 Knocks)

Heg:

(3 Knocks)

Hiero:

(3 Knocks) Frater Kerux, see that the Hall is properly guarded.

Kerux:

Moves to the entrance of the Temple and knocks once.

Sentinel:  
(Knocks)

Kerux:  
Very Honored Hierophant, the Hall is properly guarded.

Hiero:  
Honored Hiereus, assure yourself that all present have witnessed the Golden  
Dawn.

Hiereus:  
Fraters and Sorors of the Order of the Golden Dawn in the Outer, give the signs  
of a Neophyte.

All give sign of the Neophyte.

Hiereus:  
Salutes.

Hiereus:  
Very Honored Hierophant all present have been so honored.

Hiero:  
Frater Stolistes, I command you to purify the Hall and the members by water.

Stol:  
(Circumambulates, saying) I purify with water.

Hiero:  
Frater Dadouchos, I command you to purify the Hall and the members by fire.

Dad:  
(Circumambulates, saying) I purify with fire.

Hiero:  
Let the Mystic Reverse circumambulation take place in the Path of Light.

Hiero:  
Stands holding the Banner of the East in his left hand, the Scepter in his right.

Kerux:  
Goes from South to the South East.

Heg:

Goes to the North and leads the new Neophyte by West and South to the Kerux.

Hiereus:  
Falls in behind Neophytes.

Stol:  
Falls in behind Hiereus.

Dad:  
Falls in behind Stolistes.

Sentinel:  
Ends the procession.

All salute as they pass the Hierophant.

Hiereus:  
Drops out when his Throne is reached.

Heg:  
Passes Hierophant twice and then takes his place between the Pillars. Directs neophytes to follow Kerux.

Heg:  
Directs Neophyte to his seat in the North.

All officers return to their places.

Hiero:  
The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe.

All turn East.

Stol:  
Directs Neophyte to rise and face East.

Hiero:  
Faces East,.

All together say saluting.

Holy art Thou, Lord of the Universe! Salute  
Holy art Thou, Whom Nature hath not formed! Salute  
Holy art Thou, the Vast and the Mighty One! Salute



Lord of the Light and of the Darkness! Salute

Hiero:

Nothing now remains but to partake together in silence of the Mystic Repast composed of the symbols of the Four Elements and to remember our pledge of secrecy.

All are seated.

Hiero:

Puts down his Scepter and returns the Banner of the East to its place. He goes to the West of the Altar

As Hierophant goes to West of altar all turn west

Hierophant west of altar facing East gives the saluting sign but not the sign of silence taking up rose says

Hiero:

I invite you to inhale with me the perfume of this Rose, as a symbol of air. Smells Rose. To feel with me the warmth of this sacred Fire. Spreads his hands over it. To eat with me this Bread and Salt as types of Earth. Dips bread in Salt and eats. And finally to drink with me this Wine, the consecrated emblem of Elemental Water. Makes a Cross with the Cup and drinks. Hierophant puts down the Cup between the Cross and Triangle. He comes East of the Altar from South and faces West.

Hiero:

Replies with the sign of Silence

Hiero:

Returns to place on dais

(If no chiefs on dais go to outer order officers)

Then the chiefs on dais follow in order of seniority Praemonstrator, Cancellarius, Imperator and past Hierophant. From East to North West of altar to West of altar, after drinking returns cup to altar and goes South returning to his/her place on dais.

Officers:

Move to the west of the altar, Officers partake in the following order: Hiereus, Hegemon, Stolistes, Dadouchos. Sentinel, Makes a Cross, with cup and drinks, and returns the cup to the altar. Then passes by West and South and returns to their places.

Inner Members partake in order of seniority of admission. The Order of procedure for Outer members is Philosophus, Practicus, Theoricus, Zelator, Neophyte.

Heg:

Directs neophyte to west of the altar and returns to place.

Neophytes:

Makes a cross, Takes cup and drinks, and returns the cup to the altar. Then passes by West and south to the east of the altar.

Kerux:

When the last Neophyte stands East of the Altar, Kerux comes to the West, exchanges the Signs and partakes.

Heg:

Hegemon directs Neophyte to return to his place as soon as Kerux takes the Cup.

Kerux:

On receiving the Cup, drains it, inverts it, and says:

Kerux:

It is finished! (Kerux replaces the Cup and returns to his place.)

All rise

Hiero:

(Knocks) TETELESTAI!

Hiereus:

(Knocks)

Heg:

(Knocks)

Hiero:

(Knocks) KHABS.

Hiereus:

(Knocks) AM.

Heg:

(Knocks) PEKHT.

Hiereus:

(Knocks) KONX .

Heg:

(Knocks) OM.

Hiero:  
(Knocks) PAX.

Heg:  
(Knocks) LIGHT.

Hiero:  
(Knocks) IN.

Hiereus:  
(Knocks) EXTENSION.

All make the Signs towards the Altar.

Hiero:  
May what we have partaken maintain us in our search for the QUINTESSENCE,  
the Stone of the Philosophers. True Wisdom, Perfect Happiness, the SUMMUM  
BONUM.

Officers remain in the Temple while the new Neophyte is led out by Kerux.

[Ana Sayfa ][Yazılar]

Zelator Grade 1°=10°

Outer Order Officers

Hierophant: Red Robe, Red & White Nemyss, Gold Shoes, Lamén, White  
Collar, Scepter

Hiereus: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Red Collar,  
Sword

Hegemon: White Robe, White Nemyss, Red Shoes, Lamén, Black Collar  
Scepter

Kerux: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, White Lamp, Wand

Stolistes: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, Cup of Water.

Dadouchos: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, Censer

Sentinel: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, Sword

Candidate: Black Robe, Red Shoes, Sash, Red Rope, Hoodwink

## REQUIRED MATERIALS

### FOR THE ALTAR

Red Cross And White Triangle  
Red Lamp  
Salt  
Diagram of The Flaming Sword  
Fylfot Cross

## REQUIRED MATERIALS

### FOR THE TEMPLE

Banners Of The East and West  
Temple Pillars  
Hebrew Letters: Tau, Shin, Qoph  
Enochian Earth Tablet  
Lamp

## Part I

### OPENING OF THE ZELATOR GRADE

(The members, having assembled and robed, each is seated in his proper place).

Hiereus:  
(Knock)

All rise.

Hiero:  
(Sitting) Fraters and Sorors of the Zelator Grade of the Golden Dawn, assist me to open the Temple in the Grade of Zelator. Frater Kerux, see that the Temple is properly guarded.

Kerux:  
Knocks, without opening the door.

Sentinel  
(Knocks)

Kerux:  
Very Honored Hierophant, the Temple is properly guarded.

Hiero:  
Honored Hiereus, see that none below the Grade of Zelator is present.

Hiereus:  
Fraters and Sorors, give the signs of Zelator.

All give signs of Zelator.

Hiereus:  
(Gives sign.) Very Honored Hierophant, no one below the Grade of Zelator is now present.

Hiero:  
(Gives sign.) Purify and consecrate the Temple with Water and with Fire.

Kerux:  
Advances between the Pillars.

Stol:  
Moves to North side of Black Pillar.

Dad:

Moves to South side of White Pillar.

Kerux:

Stol:

Dad:

Move together to the center of the Hall and face East. All salute.

Dad:

Makes sign of the cross with censer and swings forward 3 times and says: I consecrate with Fire.

Stol:

Makes Cross with Cup, and sprinkles with water three times towards East, saying: I purify with Water.

Kerux:

Salutes Zelator sign.

Kerux:

The Temple is cleansed.

Kerux:

Stol:

Dad:

Return to place, Kerux leading and passing with Neophyte sign.

Hiero:

Let the Element of this Grade be named that it may be awakened in the spheres of those present and in the sphere of the Order.

Heg:

The Element of Earth.

Hiereus:

(Knocks) Let us adore the Lord and King of Earth.

All face East.

Hiero:

ADONAI HA-ARETZ. ADONAI MELEKH. Unto Thee be the Kingdom and the Power (cross on self) and the Glory. (He makes Cross and Circle with Scepter before him as he says MALKUTH, etc.) MALKUTH, GEBURAH, GEDULAH. The Rose of Sharon and the Lily of the Valley, Amen.

All give Zelator Signs.

Kerux:  
Moves to altar picks up salt and goes to North, and sprinkles Salt before the Tablet, saying:

Kerux:  
Let the Earth Adore Adonai!

Kerux:  
Places salt before the Tablet of the North.

Hiero:  
Leaves his place and goes to North. He stands facing the center of the Tablet of the North.

Kerux:  
Falls in behind Hierophant.

Hiereus:  
Moves to the right of Hiero.

Heg:  
Moves to left of Hiero.

Stol:  
Falls in behind Hiereus.

Dad:  
Falls in behind Hegemon.

All Officers face North.

Hiero:  
Makes sign in front of, and concentric with Tablet of the North, an invoking Pentagram of Earth, saying:

Hiero:  
And the Elohim said, Let us make Adam in our Image, after our likeness and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the Earth. And the Elohim created Eth Ha-Adam in their Own Image, in the Image of the Elohim created they them. In the name of ADONAI MELEKH and the Bride and Queen of the Kingdom, Spirits of Earth adore Adonai!

Hiero:  
Hands his Scepter to Hiereus and, takes the Sword of Hiereus, makes the Ox in center of Pentagram, saying:

Hiero:

In the Name of Auriel, the Great Archangel of Earth, and by the sign of the head of the Ox - Spirits of Earth, adore Adonai!

Hiero:

Returns Sword to Hiereus and takes Miter-headed Scepter from Hegemon and makes Cross in the air, saying:

Hiero:

In the Names and letters of the Great Northern Quadrangle, Spirits of Earth, adore Adonai!

Hiero:

Returns Scepter to Hegemon, and takes Cup from Stolistes, making Cross, and sprinkling thrice to North, saying:

Hiero:

In the Three Great Secret Names of God, borne upon the Banners of the North - EMOR DIAL HECTEGA - Spirits of Earth, adore Adonai!

Hiero:

Returns Cup to Stolistes and takes Censer from Dadouchos, and making three forward swings, says:

Hiero:

In the name of IC ZOD HEH CHAL, Great King of the North, Spirits of Earth adore Adonai!

Hiero:

Returns Censer to Dadouchos, and takes back Scepter from Hiereus, returns to Throne.

All Officers return to places.

Hiero:

In the name of ADONAI HA-ARETZ, I declare this Temple duly opened in the Grade of Zelator.

Hiero:

(Knocks 4, 3, 3)

Heg:

(Knocks 4, 3, 3)

Hiereus:



(Knocks 4, 3, 3)

## ADVANCEMENT -- FIRST PART

(Hierophant sits East of Altar, Hiereus sits North, and Hegemon sits South, Stolistes sits North West, Kerux sits West and Dadouchos sits South West)

Hiero:

Fraters and Sorors, our Frater (Sorer) having made such progress in the Paths of Occult Science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this Grade, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to admit him (her) in due form. Honored Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

Heg:

Salutes with the Zelator sign, and leaves the room by South and West.

Sentinel:

Prepares Neophyte who wears sash of Neophyte grade and is blindfolded. He carries the Fylfot Cross in right hand.

Heg:

Instructs Neophyte in knocks of the Grade.

Kerux:

Opens the door to be just ajar.)

Heg:

Let me enter the Portal of Wisdom.

Kerux:

I will.

Kerux:

Opens door and admits them.

Sentinel:

Turns down lights.

Hiero:

Except Adonai build the house, their labor is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. Frater (Sorer) Neophyte, by what aid dost thou seek admission to the Grade of Zelator of the Golden Dawn?

Heg:

(For Neophyte) By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the Greatly Honored Chiefs of the Second Order; by the signs and tokens of the Zelator Grade. By this symbol of the Hermetic Cross.

Kerux:

Takes Cross from him places it on the Altar and returns to place.

Hiero:

Give the step and signs of a Neophyte. (Neophyte gives them).

Hiero:

Frater Kerux, receive from the Neophyte the Token, Grand Word, and Password of the Neophyte Grade.

Kerux:

Places himself in front of Neophyte and says:

Kerux:

Give me the grip of the Neophyte.

(Done)

Kerux:

Give me the Word.

(Done)

Kerux:

Give me the Password.

(Done)

Kerux:

Having received it, he turns to Hiero, gives Grade Salute, and says:

Kerux:

Very Honored Hierophant, I have received them.

Hiero:

(To Hegemon) Lead the Neophyte to the West and set him between the Mystic

Pillars, with his face towards the East.

Heg:

Places Neophyte between the Pillars, and remains behind him.

Hiero:

Frater (Sorer).. will you pledge yourself to maintain the same secrecy regarding the Mysteries of this Grade as you are pledged to maintain regarding those of the Neophyte Grade - never to reveal them to the World, and not even to confer them upon a Neophyte without a dispensation from the Greatly Honored Chiefs of the Second Order?

Neo:

I will.

Hiero:

Then you will kneel on both your knees, lay your right hand on the ground, and say: - I swear by the Earth whereon I kneel. (Done) Let the symbol of blindness be removed.

Heg:

Unbinds Neophyte's eyes.

Sentinel:

Turns up lights.

Heg:

Goes back to his proper place.

Neophyte:

Remains kneeling between the Pillars with his hand on the ground.

Kerux:

Takes the Salt from before the Tablet of the North, and passing round the Altar with Sol stands in front of Neophyte facing him and holds the Salt in front of him.

Hiero:

Take Salt with your left hand and cast it to the North; say Let the Powers of Earth witness my pledge.

(Done.)

Kerux:

Replaces Salt, and returns to his place.

Hiero:

Let the Neophyte rise and let him be purified with Water and consecrated with Fire, in confirmation of his pledge, and in the Name of the Lord of the Universe.

Dad:

Moves forward round South Pillar, stands before Neophyte and makes three forward swings of censer, saying:

Dad:

In the name of the Lord of the Universe I consecrate thee with Fire.

Dad:

Returns by way he came.

Stol:

Moves round North Pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:

Stol:

In the Name of the Lord of the Universe. I purify thee with Water.

Stol:

Returns to place as he came.

Hiero:

The Zelator Grade is a preparation for other Grades, a threshold before our discipline, and it shows by its imagery, the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now to begin to analyze and comprehend the Nature of that Light. To this end, you stand between the Pillars, in the Gateway where the secrets of the Neophyte Grade were communicated to you. Prepare to enter the Immeasurable region. And Tetragramaton Elohim planted a Garden Eastward in Eden, and out of the ground made Tetragramaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and of Evil. This is the Tree that has two Paths, and it is the Tenth Sephira Malkuth, and it has about it seven Columns, and the Four Splendors whirl around it as in the Vision of the Mercabah of Ezekiel; and from Gedulah it derives an influx of Mercy, and from Geburah an influx of Severity and the Tree of the Knowledge of Good and of Evil shall it be until it is united with the Supernals in Daath. But the good which is under it is called the Archangel Metatron, and the Evil is called the Archangel Samael, and between them lies the straight and narrow way where the Archangel Sandalphon keeps watch. The Souls and the Angels are above its branches, and the Qlippoth or Demons dwell under its roots. Let the Neophyte enter the Pathway of Evil.

Kerux:

Takes his place in front of Neophyte, leads him in a N.E. direction towards the Hiereus, halts and steps out of the direct line between Hiereus and Neophyte.

Hiereus:  
Whence comest thou?

Kerux:  
I come from between the two Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hiereus:  
And the Great Angel Samael answered, and said: I am the Prince of Darkness and of night. The foolish and rebellious gaze upon the face of the created World, and find therein nothing but terror and obscurity. It is to them the Terror of Darkness and they are as drunken men stumbling in the Darkness. Return, for thou canst not pass by.

Kerux:  
Leads Neophyte back as he came, to between the Pillars.

Hiero:  
Let the Neophyte enter the Pathway of Good.

Kerux:  
Leads Neophyte S.E., and halts opposite Hegemon, stepping aside from before Neophyte.

Heg:  
Whence comest thou?

Kerux:  
I come from between the Pillars, and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Heg:  
The Great Angel Metatron answered, and said: I am the Angel of the Presence divine. The Wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling Image. Return, for thou canst not pass by.

Kerux:  
Turns and leads Neophyte back between the Pillars.

Hiero:  
Let the Neophyte enter the straight and narrow Pathway which turns neither to the right hand nor to the left hand.

Kerux:  
Leads Neophyte directly up center of Hall until he is near the Altar, halts, steps

aside from before Neophyte, leaving him to face Altar unobstructed.

Hiereus:

Heg:

Cross Scepter and Sword before altar.

Hiereus:

Heg:

Whence comest thou?

Kerux:

I come from between the Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hiero:

Advances to East of Altar with Scepter, which he thrusts between Sword of Hiereus and Scepter of Hegemon and raising it to an angle of 45 degrees.

Hiero:

But the Great Angel Sandalphon said: I am the reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in Darkness and in blinding Light. I am the left hand Kerub of the Ark and the Feminine Power, as Metatron is the right hand Kerub and the Masculine Power, and I prepare the way to the Celestial Light.

Heg:

Hiereus:

Step back to South and North of Altar respectively.

Hiero:

Takes Neophyte by right hand with his left, and pointing to the Altar and diagram says:

Hiero:

And Tetragramaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the Path of the Tree of Life, for He has created Nature that Man being cast out of Eden may not fall into the Void. He has bound Man with the Stars as with a chain. He allures him with Scattered Fragments of the Divine Body in bird and beast and flower, and He laments over him in the Wind and in the Sea and in the birds. When the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become Infinite and Holy. Receive now the secrets of this Grade. The step is thus given 6 by 6 showing you have passed the threshold. The Sign is given by raising the right hand to an angle of 45 degrees. It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The Token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the Ten Sephiroth. The Word is ADONAI HA-ARETZ, and means Adonai the Lord of the Earth, to which Element this Grade is allotted. The Mystic

Number is 55, and from it is formed the Password Nun He. It means Ornament, and when given is lettered separately. The Badge of this Grade, is the sash of the Neophyte with the narrow white border, a red cross within the Triangle, and the number 1 within a circle and 10 within a square, one on each side of the triangle.

Hiero:

Invests Neophyte with the sash, and points out the Three Portals, saying:

Hiero:

The Three Portals facing you in the East, are the Gates of the Paths leading to the three further Grades, which with the Zelator and the Neophyte forms the first and lowest Order of our Fraternity. Furthermore, they represent the Paths which connect the Tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph and Shin make the word Qesheth a Bow, the reflection of the Rainbow of Promise stretched over our Earth, and which is about the Throne of God.

(Hegemon points out the Flaming Sword, saying:)

Heg:

This drawing of the Flaming Sword of the Kerubim, is a representation of the Guardians of the Gates of Eden, just as the Hiereus and Hegemon symbolize the Two Paths of the Tree of the Knowledge of Good and of Evil.

Hiereus:

In this Grade, the red Cross is placed within the White Triangle upon the Altar, and it is thus the symbol of the Banner of the West. The Triangle refers to the Three Paths and the Cross to the Hidden Knowledge. The Cross and the Triangle together represent Life and Light.

Hiero:

Points out the Tablet of the North, saying:

Hiero:

This Grade is especially referred to the element of Earth, and therefore, one of its principal emblems is the Great Watch Tower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The Mystic letters upon it form various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God EMOR DIAL HECTEGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels, and Spirits ruling the Element of Earth.

Kerux:

Comes forward retrieves Fylfot Cross from Altar and hands it to Hierophant.

Hiero:

The Hermetic Cross, which is also called Fylfot, Hammer of Thor, and Swastika, is formed of 17 Squares out of a square of 25 lesser squares. These 17 represent the Sun, the Four Elements, and the Twelve Signs of the zodiac. In this Grade, the lights on the Pillars are unshaded, showing that you have quitted the Darkness of the outer world. You will leave the Temple for a short time.

Kerux:

Escorts Neophyte out of Temple, instructs Neophyte in knocks and returns to Temple entrance.

1 = 10

Zelator Grade

Part II

### Outer Order Officers

Hierophant: Red Robe, Red & White Nemyss, Gold Shoes, Lamén, White Collar, Scepter

Hiereus: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Red Collar, Sword

Hegemon: White Robe, White Nemyss, Red Shoes, Lamén, Black Collar Scepter

Kerux: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, White Lamp, Wand

Stolistes: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, Cup of Water.

Dadouchos: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, Censer

Sentinel: Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, Sword

Candidate: Black Robe, Red Shoes, Sash of 1=10



## REQUIRED MATERIALS

### FOR THE ALTAR

Red Cross And White Triangle  
Red Lamp  
Salt  
Diagram of The Flaming Sword  
Fylfot Cross

## REQUIRED MATERIALS

### FOR THE TEMPLE

#### Part II

Banners Of The East and West  
Temple Pillars  
Hebrew Letters: Tau, Shin, Qoph  
Table of Shewbread  
Table of Candlesticks  
Enochian Earth Tablet  
Lamp

#### Part II

Hiero:

Frater Kerux, when the Neophyte gives the proper alarm, you will admit him.  
Fraters Stolistes and Dadouchos, assist the Kerux in the reception.

Stol:

Dad:

Take up positions so as to face Neophyte as he enters Hall.

Kerux:

Opens door and admits Neophyte, but does not stand in front of him.

Hiero:

Frater, as in the Grade of Neophyte, you came out of the World to the Gateway of Hidden Knowledge, so in this Grade you pass through the Gateway and come into the Holy Place. You are now in the court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the sacrifices of animals, which symbolized

the Qlipoth or Evil Demons who inhabit the plane contiguous to and below the Material Universe.

Dad:

Makes Cross in air with Censer, and censes Neophyte in silence with three forward swings.

Hiero:

Between the Altar and the entrance into the Holy Place, stood the Laver of Brass wherein the priests washed before entering the Tabernacle. It was the symbol of the Waters of Creation.

Stol:

Makes cross with water on Neophyte's forehead and sprinkles thrice in silence.

Hiero:

Having made offering at the altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the Priest then entered the Holy Place.

Kerux:

Takes Neophyte behind Pillars to North and removes the chair.

Stol:

Dad:

Return to their places.

Hiereus:

Takes his stand between the Pillars facing Neophyte. He guards the Path with his Sword and says:

Hiereus:

Thou canst not pass the Gateway which is between the Pillars, unless thou canst give the Signs and Words of a Neophyte.

(Done)

Kerux:

Instructs Neophyte to advance to a position between the Pillars.

Hiereus:

Returns to his place.

Heg:

Comes forward, stands East of Pillars, facing Neophyte, and bars the way into the Temple with Scepter, saying:

Heg:

Thou canst not enter the Holy Place, unless thou canst give the Sign and Grip of a Zelator.

(Done)

Kerux:

Resumes his seat after handing Neophyte over to charge of Hegemon. Hegemon leads Neophyte to North, and says:

Heg:

To the Northern side of the Holy Place, stood the Table of Shewbread. The drawing before you represents its occult meaning. On it twelve leaves were laid as emblems of the Bread of life, and it is an image of the Mystery of the Rose of Creation. The 12 circles are the 12 Signs of the Zodiac, while the Lamp in the center is symbolic of the Sun, which is the source of heat and life. The four Triangles whose twelve angles each touch one of the 12 circles are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiacal Signs. The Triangle inscribed within each of the 12 circles, alludes to the 3 Decanates, or phases of ten degrees of each sign. On one side of each Triangle is the Permutation of the Divine Name YOD HEH VAU HEH, which is referred to that particular sign, while in the opposite side of it is the name of one of the 12 Tribes which is also attributed to it. Now the 22 sounds and letters of the Hebrew Alphabet are the foundation of all things. Three Mothers, Seven Double and Twelve Singles. The Twelve Single letters are allotted to the 12 directions in space, and those diverge to Infinity, and are in the arms of the Eternal. These Twelve Letters He designed and combined, and fortified with them the Twelve Celestial Constellations of the Zodiac. They are over the Universe as a King upon his throne, and they are in the revolution of the year as a King traversing his dominions, and they are in the heart of man as a King in warfare. And the Twelve Leaves are the images of those ideas, and are the outer petals of the Rose; while within are the Four Archangels ruling over the Four Quarters, and the Kerubic emblems of the Lion, Man, Bull and Eagle. Around the great central Lamp which is an image of the Sun, is the Great Mother of Heaven, symbolized by the letter Heh, the first of the Single letters, and by its number 5, the Pentagram, Malkah the Bride, ruling in her Kingdom Malkuth, crowned with a crown of Twelve Stars. These Twelve Circles further represent the 12 Foundations of the Holy City of the Apocalypse while in Christian Symbolism the Sun and the Twelve Signs are referred to Christ and His Twelve Apostles.

Heg:

Leads Neophyte to Hiereus and then returns to his place and is seated.

Hiereus:

Leads Neophyte to the South, and says:

Hiereus:

On the Southern side of the Holy Place stood the Seven Branched Candlestick, wherein was burned pure olive oil. It is an image of the Mystery of the Elohim, the Seven Creative Ideas. The symbolic drawing before you represents its occult meaning. The Seven Circles which surround the Heptagram, represent the Seven Planets and the Seven Qabalistic Palaces of Assiah, the Material world - which answer to the Seven Apocalyptic Churches which are in Asia or Assiah - as these again allude to the Seven Lamps before the Throne on another Plane. Within each circle is a triangle to represent the Three Fold Creative Idea operating in all things. On the righthand side of each is the Hebrew Name of the Angel who governs the Planet; on the left side is the Hebrew name of the sphere of the Planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew Alphabet which refer to the Seven Planets. The Seven Double letters of the Hebrew alphabet have each two sounds associated with them, one hard, and one soft. They are called Double, because each letter represents a contrary or permutation, thus: Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grace and Indignity; Fertility and Solitude; Power and Servitude. These Seven letters point out 7 localities: Zenith, Nadir, East, West, North, South, and the Place of Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined and formed with them the Planets of the Universe, the Days of the Week, and in Man, the Gate of the Soul. He has loved and blessed the number 7 more than all things under His Throne, The powers of these 7 letters are also shown forth in the 7 Palaces of Assiah and the Seven Stars of that Vision are the 7 Archangels who rule them.

Hiereus:

Leads Neophyte to W. of Altar, and returns to his place, and is seated.

Hiero:

Moves to East of Altar, takes censer from Altar, and holding it with chain short, makes cross and three forward swings, replaces it, and says:

Hiero:

Before the veil of the Holy of Holies, stood the Altar of incense, of which this altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is Spiritual. The sides of the Altar, together with the top and bottom, consist of ten squares, thus symbolizing the Ten Sephiroth of which the basal one is Malkuth, the realization of the rest upon the material plane, behind which the others are 'concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material Universe, lies the concealed form of the Majesty of God. The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the Altar before you is black to represent the terrestrial Earth. Learn then, to separate the pure from the impure, and refine the Gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar, were Fire, Water, and. Incense Three Mother Letters of the Hebrew Alphabet; Aleph, Mem, and Shin. Mem is silent, Shin; is Sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and

mediating between them. In this is a great Mystery, very admirable and recondite. The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk. I now confer upon you the Mystic Title of Periclinus?de Faustis, which signifies that on this Earth you are in a wilderness, far from the Garden of the Happy. And give you the symbol of ARETZ which is the Hebrew name for Earth, to which the Grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying Searcher of Athor, Goddess of Nature; but others assign to it the meaning of the zealous student whose first duty was to blow the Athanor or fire which heated the Crucible of the Alchemist.

Hiero:  
Resumes seat on Dais.

Kerux:  
Leads new Zelator to seat in North West.

Hiero:  
Frater Kerux, you have my command to declare that our Frater has been duly admitted to the Grade of Zelator.

Kerux:  
Comes to N.W of Hierophant, faces West, raises Wand and says:

Kerux:  
In the name of ADONAI MELEKH, and by command of the Very Honored Hierophant, hear ye all that I proclaim that Frater (Name) has been duly admitted to the Grade of Zelator, and that he has obtained the Mystic Title of Periclinus (Pericline) de Faustis and the symbol of Aretz.

Kerux:  
Returns to his place by E. saluting, and by S. and W.

Hiero:  
In the Zelator Grade, the symbolism of the Tenth Sephirah Malkuth is especially shown, as well as the Tenth Path of the Sepher Yetzirah. Among other Mystic Titles, Malkuth is called SHAAR, the Gate, which by metathesis becomes ASHUR, meaning the number Ten. Also, in Chaldee it is called THRAA, the Gate, which has the same number as the Great Name ADONAI, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called the Gate of Death, The Gate of Tears, and the Gate of Justice, the Gate of Prayer, and The Gate of the Daughter of the Mighty Ones. It is also called The Gate of the Garden of Eden and the Inferior Mother, and in Christian symbolism, it is connected with the Three Holy Women at the foot of the Cross. The Tenth Path of the Sepher Yetzirah which answereth to Malkuth is called The Resplendent Intelligence, because it exalts above every head and sitteth upon the Throne of Binah. It illuminateth the Splendor of all the Lights, the Zohar

ME-OU ROTH and causeth the current of the Divine Influx to descend from the Prince of Countenances, the Great Archangel Metatron. Frater (Name) before you can be eligible for advancement to the next Grade of Theoricus you will be required to pass an examination in certain subjects. 1) The names and alchemical symbols of the three principles of nature. 2) The metals attributed in alchemy to the seven planets. 3) The names of the alchemical particular principles, the Sun and Moon of the Philosophers, the Green Lion, the King and Queen. 4) The names and astrological value of the Twelve Houses of Heaven. 5) The names, astrological symbols and values of the aspects of the planets. 6) The meaning of the Querent and Quesited. 7) The four great classes of astrology. 8) The arrangement of the ten Sephiroth, Hebrew and English, in the Tree of Life. This is especially important. 9) The three pillars of the same. 10) The names of the four orders of Elemental Spirits. 1) The names and descriptions of the Kerubim. 12) The meaning of the Laver and Great Altar of Burnt Offerings of the Sacrifice and of the Qlippoth or Shells. 13) The names of the ten Heavens of Assiah, in Hebrew and English. 14) The names of the four Qabalistic Worlds, Hebrew and English. 15) The names of the twenty two Tarot Trumps and Four Suits. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the Officer in charge.

Hiero:

Fraters and Sorors, assist me to close this Temple in the Grade of Zelator.

All rise.

Hiero:

Frater Kerux, see that the Temple is properly guarded.

Kerux:

On inner side of the door, knocks.

Sentinel:

(Knocks.)

Kerux:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Let us adore the Lord and King of Earth.

All face East.

Hiero:

ADONAI HA-ARETZ, ADONAI MELEKH, Blessed be Thy Name unto the countless ages. Amen.

All give sign and face East.

Hiero:  
Leaves his Throne and passes to the North, standing before the Tablet of the North.

Hiereus:  
Moves to right of Hierophant.

Heg:  
Moves to left of Hierophant.

Kerux:  
Moves behind Hierophant.

Stol:  
Falls in behind Hiereus.

Dad:  
Falls in behind Hegemon.

Hiero:  
Let us rehearse the prayer of the Earth Spirits. O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World, Thou who causest the Seven Metals to flow in the veins of the rocks, King of the Seven Lights, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendor. We watch and we labor unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the Loadstone which passes through the center of the Earth. O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbridle and upraise our minds, enlarge our natures. O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness - O Golden Splendor! O Crown of Living and Harmonious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvelous Seed of the Stars! Lire, reign and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Guardians. Depart ye in peace unto your abodes and habitations. May the blessing of Adonai ha-Aretz be upon you.

Hiero:  
Makes Banishing Pentagram of Earth.

Hiero:  
Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places and face East.

Hiero:  
In the Name of ADONAI MELEKH, I declare this Temple closed in the  
Grade of Zelator.

Hiero:  
(Knocks 4, 3, 3)

Hiereus:  
(Knocks 4, 3, 3)

Heg:  
(Knocks 4, 3, 3) Candidate is led out by Hegemon.

[Ana Sayfa ][Yazılar]

2°=9°

Theoricus Grade

Part I

## TEMPLE OFFICERS

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamén, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamén, Scepter.

Kerux: Black Robe, B&W Nemyss, Black Collar, Red Shoes, Lamén, White Lamp, Wand.

Sentinel: Black Robe, B&W Nemyss, Black Collar, Red Shoes, Lamén, Sword.

Candidate: Black Robe, Red Shoes, Sash, Red Rope, Hoodwink.



## REQUIRED MATERIALS

### FOR THE ALTAR

Red Lamp  
Salt  
Yellow Ribbed Fan  
Cup of Water  
21st Key of the Tarot  
Flaming Sword Diagram  
Cubed Cross of 22 Hebrew Letters  
Cup of Water

## REQUIRED MATERIALS

### FOR THE TEMPLE

#### Part I

Banners Of The East and West  
Temple Pillars  
Hebrew Letters: Tau, Shin, Qoph  
Enochian Air Tablet  
Lamp  
Pentagram  
Censer  
Diagram of Eden Before The Fall  
Diagram Of Seven Infernal Mansions  
Pentacle

#### Part I

## OPENING

(Temple arranged as in diagram for the 32nd Path. Members assembled and clothed. Lamp on Altar lighted. Members not taking office rise at the words. Let us adore the Lord and King of Air and face East, remaining so to the end of the invocation. They

do the same at the closing, but otherwise do not move from their places.)

Hiero:

(Knocks) Fraters and Sorors of the Order of the Golden Dawn in the Outer, assist me to open the Temple in the grade of Theoricus. Frater Kerux, see that the Temple is properly guarded.

Kerux:

(Knock)

Sentinel:

(Knock)

Kerux:

Very Honored Hierophant the Hall is properly guarded.

Hiero:

Honored Hiererus, see that none below the Grade of Theoricus is present.

Hiereus:

Fraters and Sorors give the signs of Theoricus

All Salute.

Hiereus:

(Saluting) Very Honored Hierophant all present have attained the Grade of Theoricus.

Hiero:

Honored Hegemon, to what particular element is this Grade attributed?

Heg:

To the Element of Air.

Hiero:

Honored Hiererus, to what Planet does this Grade especially refer?

Hiereus:

To the Moon.

Hiero:

What Path is attributed to this Grade, Honored Hegemon?

Heg:

The 32nd Path of Tau.

Hiero:  
Honored Hiereus, to what does it allude?

Hiereus:  
To the Universe as composed of the Four Elements, to the Kerubim, to the Qlippoth the Astral Plane and the reflection of the sphere of Saturn.

All rise and face East

Hiero:  
Let us adore the Lord and King of Air.

Hiero:  
Making invoking Pentagram and Circle with Scepter towards East.

Hiero:  
SHADDAI EL CHAI, Almighty and Everlasting be Thy Name, ever magnified in the Life of All. Amen

All salute.

Hierophant remains facing East.

Hiereus:  
Moves to Altar and halts.

Heg:  
Kerux:  
Move to East and stand on the right and left rear of the Hierophant respectively and outside the Pillars.

All face East.

Hiero:  
Makes Invoking Pentagram with his Scepter in the Air in front of the Tablet of Air.

Hiero:  
And Elohim said Let us make Adam in our Image, after our likeness, and let them have dominion over the fowl of the Air. In the Name of YOD HEH VAU HEH, and in the Names of S HADDAI EL CHAI, Spirits of Air adore your Creator.

Hiero:  
Taking Pentacle from before the Tablet, and making therewith the sign Aquarius in the air before it.

Hiero:

In the Name of Raphael the Great Archangel of Air and in the Sign of the head of the Man, Spirits of Air adore your Creator.

Hiero:

Make the Sign of the Cross with the Pentacle.

Hiero:

In the Names and letters of the Great Eastern Quadrangle revealed unto Enoch by the Angel Ave, Spirits of Air, adore your Creator.

Hiero:

Holding Pentacle on high.

Hiero:

In the three Great Secret names of God borne on the Banners of the East, ORO IBAH AOZPI Spirits of Air, adore your Creator.

Hiero:

Replaces pentacle.

All return to places.

Hiero:

In the Name of SHADDAI EL CHAI, I declare the Temple opened in the Grade of Theoricus.

Hiero:

(Knock 3, 3, 3)

Hiereus:

(Knock 3, 3, 3)

Heg:

(Knock 3, 3, 3.)

(Temple is darkened)

Hiero:

Fraters and Sorors, our Frater (Sorer) XYZ having made such progress in the paths of Occult Science as has enabled him (her) to pass the examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received a dispensation from the Great Honored Chiefs of the Second Order to advance him in due form. Honored Hegemon, superintend the preparation of the Zelator and give the customary alarm.

Kerux:

Places fan by Hierophant, lamp by Hegemon, Cup by Hieres, salt by Kerux, at the right hand of the Officers seats, facing the same.

Heg:

Rises, salutes Hierophant, quits Temple, and sees that Zelator is prepared wearing sash of Zelator, hoodwinked and with solid cubical Greek Cross as shown, formed of 22 squares with letters of Hebrew alphabet written thereon in right hand.

Heg:

Takes Zelator by left hand and gives an alarm of 9 Knocks saying:

Heg:

Quit thou the material and seek the spiritual.

Kerux:

Opens door and admits them.

Hiero:

Conduct the Zelator to the East.

Heg:

Places Zelator before the Pillars and places himself at Zelators right hand.

Kerux:

Moves to Zelators left hand.

Kerux:

Takes cubical cross from Zelator.

Hiero:

(To Zelator) Give me the Step, Sign, and Grip or Token, Grand Word, Mystic number and Password formed therefrom of the Grade of Zelator.

Zel:

Step left foot 6 inches right foot 6 inches.

Sign arm upward 45 degrees.

General Grip of first Order.

The Grand Word ADONAI HA-ARETZ. The number of the Password is 55. The Hebrew letters are Nun Heh.

Hiero:

Give me also the mystic title and symbol which you received in that Grade.

Zel:  
Pereclinus de Faustis, Aretz.

Hiero:  
Frater (Sorer) do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the 32nd Path and of the Grade of Theoricus which you have already sworn to maintain respecting those of the preceding Grades?

Zel:  
I do.

Kerux:  
Hands cubical cross to Candidate.

Hiero:  
Then you will stretch your right hand holding the cubical cross towards Heaven and say I swear by the Firmament of Heaven.

Zel:  
I swear by the firmament of heaven.

Hiero:  
Let the hoodwink be removed.

Kerux:  
Removes hoodwink.

Heg:  
Returns to his place in South leaving Kerux in charge of Zelator.

Hiero:  
Stretch forth your right hand holding the cubical cross toward the East in the position of the Zelator sign, saying: Let the Powers of Air witness my pledge.

Zel:  
Let the powers of Air witness my pledge.

#### RITUAL OF 32nd PATH

Hiero:  
(Knocks) Facing you are the Portals of the 31st, 32nd and 29th Paths, leading from the Grade of Zelator to the three other Grades which are beyond. The only Path open to you, however, is the 32nd which leads to the Grade of Theoricus, and which

you must traverse before arriving at that Degree. Take in your right hand the Cubical Cross, and in your left hand the Banner of Light (Gives candidate The Banner of East) and follow your guide, Anubis the Guardian, who leads you from the material to the Spiritual.

Kerux:

Anubis the Guardian said unto the Aspirant, Let us enter the Presence of the Lords of Truth. Arise and follow me.

Kerux:

Leads Zelator between the columns, turns to the right and circumambulates the hall once.

Hiereus:

(As they go round first time.) The Sphinx of Egypt spake and said, I am the synthesis of the Elemental Forces, I am also the symbol of Man, I am Life and I am Death, I am the Child of the Night of Time.

As Kerux and Zelator approach East, the Hierophant steps from between the Pillars and bars the passage.

Hiero:

Takes Banner of the West in left hand, holds fan in right hand.

Hiero:

The Priest with the mask of Osiris spake and said Thou canst not pass the Gate of the Eastern heaven, unless thou canst tell me my Name.

Kerux:

(For Candidate). Thou art NU the Goddess of the Firmament of Air, Thou art HORMAKHU Lord of the Eastern Sun.

Hiero:

In what signs and symbols do ye come?

Kerux:

In the letter Aleph, in the Banner of Light, and the symbol of Equated Forces.

Hiero:

Falls back and signing the Aquarius Kerub before Zelator with fan.

Hiero:

In the Sign of the Man, Child of Air, thou art purified, pass thou on.

Hiero:

Gives Banner of West to Kerux.

Kerux:  
Hands it to Hegemon as he passes him.

Kerux and Zelator circumambulate the Temple a second time, following the course of the Sun.

Heg:  
As they go round second time Bars the way in south with red lamp in right hand and Banner of West in left hand.

Hiereus:  
(As they go round second time.) I am Osiris the Soul in Twin aspect, united to the higher by purification; perfected in suffering; glorified through trial, I have come where the Great Gods are through the Power of the Mighty Name.

Heg:  
The Priest with the Mask of the Lion spake and said Thou canst not pass the Gate of the Southern Heaven unless thou canst tell me my Name.

Kerux:  
(For Candidate). MAU, the Lion very powerful, Lord of Fire is thy name; thou art RA, the Sun in his strength.

Heg:  
In what signs and symbols do ye come?

Kerux:  
In the Letter Shin, in the Banner of the East, and the symbol of the Cubical Cross.

Heg:  
Falls back and signing the Leo Kerub before Zelator with Lamp.

Heg:  
In the sign of the Lion, Child of Fire, thou art purified, pass thou on.

Heg:  
Takes the place of Kerux.

Kerux:  
Returns to his seat in North.

Heg:  
Leads Zelator round the Temple a third time giving the Banner of the West to Hiererus, as he passes.



Hiereus:

As they go round third time Bars the way in West with cup of Water in right hand and Banner of West in left hand.

Hiereus:

I have passed through the Gates of the Firmament, give me your hands for I am made as ye. Hail unto ye, ye Lords of Truth, for ye are the formers of the Soul. The Priest with the Mask of the Eagle spake and said Thou canst not pass the Gate of the Western heaven, unless thou canst tell me my Name.

Heg:

(For Candidate) HEKA, Mistress of HESAR, Ruler of Water is thy name; thou art TOUM, the setting Sun.

Hiereus:

In what signs and symbols do ye come?

Heg:

In the letter Mayim, in the Banner of Light, and the symbol of the Twenty two letters.

Hiereus:

Falls back and signing the Eagle Kerub before Zelator with cup of Water.

Hiereus:

In the sign of the Eagle, Child of Water, thou art purified, pass thou on.

Hiereus:

Gives Banner of West to Hegemon who leaves it with the Kerux as he passes him. Hegemon leads Candidate round the Temple for fourth time.

Kerux:

As they go round fourth time Bars the way in the North with plate of salt in right hand and Banner of West in left hand.

Hiereus:

(As they go round fourth time.) O Lord of the Universe, Thou art above all things; and before Thee the Shadows of Night roll back and the Darkness hasteneth away.

Kerux:

The Priest with the mask of the Ox spake and said: Thou canst not pass the Gate of the Northern Heaven, unless thou canst tell me my Name.

Heg:

(For Candidate) SATEM in the abode of SHU, the Bull of Earth is thy name; thou art KHEPHRA, the Sun at Night.

Kerux:  
In what signs and symbols do ye come?

Heg:  
In the Letters Aleph, Mem and Shin; and in the symbols of the Banner and Cross.

Kerux:  
Falls back and signing the Taurus Kerub before Zelator with plate of salt.

Kerux:  
In the Sign of the head of the Ox, Child of the elements, thou art purified, pass thou on.

Heg:  
Kerux:  
Conduct Candidate to the foot of the Pillars.

Hiero:  
Takes Banners and places them on their bases.

Heg:  
Kerux:  
Turn up the lights so as to make the Temple as light as usual, and return to their respective places. Fan, Lamp, Cup, and Salt are replaced by them on the Altar.

Hiero:  
(Taking Cubical Cross from Candidate) The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally thus referring to the 22 Hebrew letters which are placed thereon. Twenty-two are the letters of the Eternal Voice; in the Vault of Heaven, in the depth of the Earth, in the Abyss of Water, in the all-presence of Fire; Heaven cannot speak their fullness, Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them through Water. He hath whirled them aloft in Fire; He hath sealed them in the air of Heaven; He hath distributed them through the Planets; He hath assigned unto them the 12 Constellations of the zodiac. (Places Cubical Cross aside.) The Thirty-second Path of the Sepher Yetzirah which answereth unto the Letter Tau is called the Administrative Intelligence and it is so called because it directeth and associateth in all their operations the Seven Planets, even all of them in their own due courses. To it therefore, is attributed the due knowledge of the Seven abodes of Assiah, the Material World, which are symbolized in the Apocalypse by the Seven Churches. It refers to the Universe as composed of the Four elements; to the Kerubim; to the Qlipboth, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting

and binding link between the Material and Formative worlds, Assiah and Yetzirah, and necessarily passes through the Astral Plane, the abode of the elementals, the Qlippoth, and the Shells of the Dead. It is the rending of the Veil of the Tabernacle whereon the Kerubim and the Palm Trees were depicted; it is the passing of the Gate of Eden. (Leads Zelator to the West of the Altar.) These ideas are symbolically resumed in the representation of the twenty-first Key of the Tarot before you. Within the oval formed of the 72 circles is a female figure, nude save for a scarf which floats around her. She is crowned with the lunar crescent of Isis, and holds in each hand a wand, her legs form a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis of Nature now shown partly unveiled, the Great Feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark. The two wands are the directing forces of the Positive and Negative currents. The Seven pointed Star or Heptagram alludes to the Seven Palaces of Assiah, the crossed legs to the Symbol of the Four Letters of the Name. The surmounting Crescent receives the Influences alike of Geburah and of Gedulah. She is the synthesis of the 32nd Path uniting Malkuth with Yesod. The oval of 72 small circles is the Schem-hamphorasch, or the 72 fold Name of the Deity. The 12 larger circles form the Zodiac. At the angles are the four Kerubim, which are the vivified Powers of the Letters of the Name Tetragramaton operating in the elements, through which you have just symbolically passed in the preceding ceremony. The Fan, Lamp, Cup and Salt represent the four elements themselves, whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes. Be thou therefore prompt and active as the sylphs, but avoid frivolity and caprice; be energetic and strong like the salamanders but avoid irritability and ferocity; be flexible and attentive to images like the undines, but avoid idleness and changeability; be laborious and patient like the gnomes but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. The Altar as in the preceding degrees represents the Material universe, and on its right is the Garden of Eden, symbolized by the Station of the Hegemon, and on its left is Gehenna the abode of the Shells symbolized by the Tablet of the Kerux. These Officers will now explain these drawings.

Hiero:

Returns to his place.

Heg:

Leads Candidate to his Tablet in The South.

Heg:

The drawing before you shows in part the Occult symbolism of the Garden of Eden and the Holy City of the Apocalypse. The Outer circle is the enclosing Paradisiacal Wall guarded by the Kerubim and the Flame, and the Seven Squares are the Seven Mansions thereof, or the Seven Spheres, wherein Tetragramaton Elohim planted every Tree which is pleasant and good for food symbolized by the Palm Trees wrought upon the Veil of the Tabernacle and the Door of the Holy of Holies in the Temple. But in the midst is the Tree of Life, the Throne of God, and the Lamb. Twelve are the foundations and twelve are the Gates, shown by the twelve entrances in the

drawing. The four streams rising from one central fountain are the rivers of Eden, referring to the four elements proceeding from the Omnipresent Spirit.

Kerux:

Leads Candidate to his Tablet in the North.

Kerux:

The drawing before you represents the Seven Infernal Mansions and the four Seas. The first circle represents the Waters of Tears; the second circle represents the Waters of Creation; the third circle represents the Waters of Ocean; and the fourth circle represents the False Sea. In the inner circles are on the right hand the seven Earths, which are: 1) Aretz 2) Adamah 3) Gia 4) Neschiah 5) Tziah 6) Arega and 7) Thebel or Cheled. On the left hand are the seven Infernal Habitations which are: 1) Sheol 2) Abaddon 3) Titahion 4) Bar Schauheth 5) Tzelmoth 6) Shaari Moth and 7) Gehinnon.

Hiero:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 32nd Path. You will now quit the Temple for a short time, and on your return the ceremony of your reception in the Grade of Theoricus will be proceeded with.

## Ceremony Of Theoricus

### Part II

#### TEMPLE OFFICERS

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamén, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

Hegemon: White Robe, White Nemyss, White Nemyss, Black Collar, Red Shoes, Lamén, Scepter.

Kerux: Black Robe, B&W Nemyss, Black Collar, Red Shoes, Lamén, White Lamp, Wand.

Sentinel: Black Robe, B&W Nemyss, Black Collar, Red Shoes, Lamén, Sword.

Candidate: Black Robe, Red Shoes, Sash.

## REQUIRED MATERIALS

### FOR THE ALTAR

Red Cross and White Triangle  
Red Lamp  
Salt  
Flaming Sword Diagram  
Cup of Water  
Caduceus Badge

## REQUIRED MATERIALS

### FOR THE TEMPLE

#### Part II

Banners Of The East and West  
Temple Pillars  
Hebrew Letters: Resh, Tzaddi, Samech  
Enochian Air Tablet  
2 Red Lamps  
Diagram Of Daath (Mercury, Sulphur, Salt)  
Diagram Of Eden After The Fall  
Geometrical And Lineal Figures  
Diagram of the Serpent on the Tree of Life  
Kamea of the Moon  
Pentagram  
Censer

#### Part II

Hiero:

Frater Kerux, you have my command to instruct the Zelator in the proper alarm, and to present him with the necessary admission badge. Honored Hegemon, guard the Portal and admit them on giving the proper alarm.

Kerux:

Presents Candidate with necessary admission badge, Caduceus of Hermes and

instructs him to give an alarm of 9 Knocks.

Heg:  
Opens door and admits them.

Hiero:  
(To Zelator) Frater (Sorer) XYZ as in the Zelator Grade there were given the symbolical representations of the Tree of Knowledge of Good and Evil, of the Garden of Eden and of the Holy Place; so in the Grade of Theoricus the Sanctum Sanctorum with the Ark and Kerubim is shown, as well as the Garden of Eden with which it coincides, while in the 32nd Path leading hereunto, through which you have just now symbolically passed, the Kerubic Guardians are represented and the Palm Trees or Trees of Progression in the Garden of Eden. Honored Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path by which he has symbolically entered.

(Done.)

Zelator:  
Faces to East.

Kerux:  
Returns to his place.

Hiereus:  
By what symbol dost thou enter herein?

Heg:  
By the peculiar emblem of the Kerux, which is the Caduceus of Hermes.

Hiereus:  
The Tree of Life and the Three Mother Letters are the keys wherewith to unlock the meaning of the Caduceus of Hermes. The upper part of the Wand rests on KETHER and the Wings stretch out unto CHOKMAH and BINAH, the three Supernal Sephiroth. The lower seven are embraced by the Serpents, whose heads fall upon CHESED and GEBURAH. They are the twin Serpents of Egypt, and the currents of astral light. Furthermore, the wings and the top of the wand form the letter Shin, the symbol of fire. The heads and upper halves of the serpents form Aleph, the symbol of Air, while their tails enclose Mem the symbol of Water. The Fire above, the Waters of Creation below, and the Air symbol vibrating between them.

Hiero:  
Leaves his throne and comes to the West of Altar. Hegemon conducts Candidate to him and then returns to his place in the south.

Hiero:

The symbols before you represent alike the Garden of Eden and the Holy of Holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism it is impossible here to enter, for it is the key of all things, when rightly understood. Upon each Sephira are written in Hebrew letters its Name, the Divine names ruling it, and those of the Angels and Archangels attributed to it. The connecting Paths are twenty two in number, and are distinguished by the twenty two letters of the Hebrew alphabet, making with the Ten Sephiroth themselves, the thirty two Paths of Wisdom of the Sepher Yetzirah. The course of the Hebrew letters as placed on the Paths forms, as you see, the symbol of the Serpent of Wisdom; while the natural succession of the Sephiroth forms the flaming Sword, and the course of the Lightning Flash, as shown in the drawing. The cross within the triangle, apex downwards placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the Triangle refer to the Three Sephiroth NETZACH, HOD and YESOD. The two Pillars right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the Wilderness, and the Hot and Moist natures are further marked by the Red Lamp and the Cup of Water. The Pillars further represent the two Kerubim of the Ark; the right Metatron, Male; the left Sandalphon Female. Above them ever burn the lamps of their Spiritual Essence, the Higher Life of which they are partakers in the Eternal Uncreated One. (Giving Sign of Theoricus) Glory be unto Thee, Lord of the Land of Life, for thy Splendor filleth the Universe. The Grade of Theoricus is referred to Yesod, as the Grade of Zelator is to Malkuth. The Path between them is assigned to the Letter Tau, whose Portal you now see in the West and through which you have just symbolically passed. To this Grade as to those preceding it certain Secret Signs, and Tokens are attributed. They consist of a sign, grip or token. Grand Word, Mystic Number and Pass Word formed therefrom; The sign is thus given - Raise the arms level with the shoulders, bend the elbows, arms upwards and hands bent outwards, as if supporting a weight. It represents you in the Path of Yesod, supporting the Pillars of Mercy and Severity; it is the sign of the classical Atlas, supporting the Universe upon his shoulders, whom Hercules had to emulate. It is the Isis of Nature supporting the Heavens. The grip is the general grip of the First Order. The Grand Word is a name of seven letters which means the Vast and Mighty One - SHADDAI EL CHAI. The mystic number is 45 and from it is formed the Pass Word which is Mem, Heh, Mah. It should be lettered separately when given. Unto this Grade and unto the Sephira Yesod the ninth Path of the Sepher Yetzirah is referred. It is called the Pure or clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and amendeth the forming of their representation and disposeth their unities or Harmonies wherein they combine without mutilation or division. The distinguishing badge of the Grade which you will now be entitled to wear, is the sash of a Zelator with the addition of a white cross above the triangle and the numbers 2 and 9 within a circle and a square respectively left and right of its summit; and beneath the triangle the number 32 between two parallel narrow white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade.

Hiero:

Proceeds to East. Hegemon comes forward and guides Candidate to the East.

Hiero:

The three Portals facing you are the Gates of the Paths leading from the Grade. That on the right connects it with the Grade of Philosophus, that on the left with the Grade of Practicus, while the central one leads to the higher. This Grade is especially referred to the element of Air, and therefore the great Watch Tower or Terrestrial Tablet of the East forms one of its principal emblems. It is known as the first or Great Eastern Quadrangle or Tablet of Air, and it is one of the four great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the three Holy Secret Names of God ORO IBAH AOZPI which are borne upon the Banners of the East; and the numberless Divine and Angelic names which appertain unto the Element of Air. To the Moon also is this Grade related. Its Kamea or Mystical square is formed of 81 squares containing the numbers from 1 to 81 arranged so as to show the same sum each way. Its ruling numbers are 9, 81, 369 and 3321. This Tablet (indicating it) shows the mystical Seals and Names drawn from the Kamea of the Moon. The Seals are formed from lines drawn to and from certain numbers in the square. The name answering to 9 is Hod meaning Glory; that answering to 81 is Elim the plural of the Divine Name El, that answering to 369 is Chasmodai, the Spirit of the Moon. The other names are those of the Intelligences and Spirits of the Moon. On this Tablet are shown the meanings of the Lunar symbol when inscribed upon the Tree of Life. Thus its crescent in increase represents the side of Mercy; and its crescent in decrease the side of Severity; while at full it reflects the Sun of Tiphareth.

Hiero:

Resumes his seat.

Heg:

Conducts Candidate to Hiereus in The West.

Hiereus:

The Tablet before you shows the duplicated form of the alchemic Sephiroth. In the first the Metallic root is in Kether, Lead in Chokmah, Tin in Binah, Silver in Chesed, Gold in Geburah, Iron in Tiphareth, Netzach and Hod are the places of Hermaphroditical Brass, Yesod is Mercury and Malkuth is the Medicine of Metals. In the second form the Mercury, Sulphur and Salt are referred to the three Supernal Sephiroth, and the Metals to the seven lower but in a rather different order. For in all things as Supernal so Terrestrial, is the Tree of Life to be found, whether it be in animal, in vegetable or in mineral natures.

Heg:

Leads Candidate to his own Tablet in South.

Heg:

This Tablet shows you the Geometrical lineal Figures attributed to the Planets. They are thus referred: The Number 3 and the Triangle to Saturn. The Number 4 and the Square to Jupiter. The Number 5 and the Pentagram to Mars. The Number 6 and



the Hexagram to the Sun. The Number 7 and the Heptagram to Venus. The Number 8 and the Octagram to Mercury. The Number 9 and the Enneagram to the Moon. Of these the heptagram and the octagram can be traced in two modes and the enneagram in three; the first in each case being most consonant to the nature of the Planet.

Heg:

Resumes his seat.

Kerux:

Comes forward and conducts the Candidate to his Tablet in the North.

Kerux:

Before you are represented the sixteen Figures of Geomancy, which are formed from all the combinations of single and double points in 4 lines which can possibly occur. Two are attributed to each of the seven Planets, and the remaining two to Caput and Cauda Draconis. Some of them are also attributed to Fire, others to Air, others to Earth and Water. They are also classed under the signs of the Zodiac.

Kerux:

Conducts Candidate to foot of Hierophant's throne in The East.

Hiero:

I now congratulate you upon having attained to the Grade of Theoricus, and in recognition thereof I confer upon you the Mystic title of Poraïos de Rejectis which means Brought from among the Rejected Ones and I give you the symbol of Ruach which is the Hebrew name for Air. Frater Kerux (Knocks) you have my command to declare that the Zelator has been duly advanced to the Grade of Theoricus.

Kerux:

In the Name of SHADDAI EL CHAI, and by command of the Very Honored Hierophant, hear ye all that I proclaim that our Frater(Soror) XYZ having made sufficient progress in the study of Occult sciences, has been duly advanced to the Grade of Theoricus, Lord (Lady) of the 32nd Path and that he (she) has received the Mystic title of Poraïos de Rejectis (Poraia) and the symbol of Ruach. Take your seat in the West.

Hiero:

Frater (Soror) XYZ before you are eligible for advancement to the next higher Grade you must be perfect in certain subjects, presented In a standard Knowledge Lecture. When you are perfect you must signify the same by letter to the Scribe as in the preceding Grades.

CLOSING

Hiero:

(Knocks) Fraters and Sorors assist me to close the Temple in the Grade of Theoricus. Frater Kerux, see that the Temple is properly guarded.

Kerux:  
(Knocks)

Sentinel:  
(Knocks)

Kerux:  
Very Honored Hierophant, the Temple is properly guarded.

Hiero:  
(Knocks) Let us adore the Lord and King of Air.

(All face East.)

#### ADORATION

Hiero:  
SHADDAI EL CHAI, Almighty and Everliving, Blessed be Thy Name unto the Countless Ages. Amen.

All salute.

Hiero:  
Making invoking Pentagram and Circle with Scepter towards East.

Hiero:  
SHADDAI EL CHAI, Almighty and Everlasting be Thy Name, ever magnified in the Life of All. Amen

All salute.

Hiero:  
Remains facing East.

Hiereus:  
Moves to Altar and halts.

Heg:  
Kerux:  
Move to East and stand on the right and left rear of the Hierophant respectively and outside the Pillars.

All face East.

Hiero:

Makes Invoking Pentagram with his Scepter in the Air in front of the Tablet of Air.

Hiero:

Let us rehearse the Prayer of the Sylphs or Air Spirits. Spirit of Light, Spirit of wisdom whose breath giveth forth and withdraweth the form of all living things. Thou, before whom the Life of Beings is but a shadow which changeth, and a vapor which passeth, Thou who mountest upon the clouds, and who walketh upon the wings of the wind, Thou who breathest forth Thy Breath, and endless Space is peopled. Thou who drawest in Thy breath and all that cometh from Thee returneth unto Thee; ceaseless Movement in Eternal Stability. Be Thou eternally blessed. We praise Thee and we bless Thee in the changing Empire of created Light, of Shades, of reflections, and of Images and we aspire without cessation unto Thy immutable and imperishable brilliance. Let the Ray of Thine Intelligence and the warmth of Thy Love penetrate even unto us, then that which is volatile shall be fixed, the shadow shall be a body, the Spirit of Air shall be a soul, the dream shall be a thought. And no longer shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn, and we shall direct the course of the Evening Breeze to fly before Thee. O Spirit of Spirits, O Eternal Soul of Souls, O imperishable breath of Life, O Creative Sigh, O mouth which breathest forth and withdrawest the Life of all Beings in the flux and Reflux of thine Eternal Word which is the Divine Ocean of Movement and of Truth. Amen.

Hiero:

Makes with his scepter the banishing Pentagrams, in the air in front of the Tablet.

Hiero:

Depart ye in peace unto your abodes and habitations. May the blessing of YOD HEH VOU HEH rest with you. Be there peace between us and you, and be ye ready to come when you are called. (Knock)

All salute and return to their places.

Hiero:

In the name of SHADDAI EL CHAI, I declare this Temple closed in the Grade of Theoricus. (Knocks 3, 3, 3.)

Hiereus:

(Knocks 3, 3, 3.)

Heg:

Kerux:

(Knocks 3, 3, 3.)

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3°=8°

Practicus Grade

Part I

#### TEMPLE OFFICERS

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamén, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamén, Scepter.

Candidate: Black Robe, Red Shoes, Sash, Red Rope, Hoodwink.

#### REQUIRED MATERIALS

##### FOR THE ALTAR

2 Blue Tapers

Red Tetrahedron

20th Key of the Tarot

#### REQUIRED MATERIALS

##### FOR THE TEMPLE

Part I

Banners Of The East And West  
Temple Pillars  
Hebrew Letters: Shin  
Diagram Of 7 Heavens In Assiah  
10 Adverse Sephiroth  
Enochian Water Tablet  
3 Red Lamps  
Censer  
4 Chairs  
2 Sephirotic Tablets  
Tablet Of 10 Sephiroth In 7 Palaces  
4 Worlds Of The Tree Of Life  
4 Worlds Of The Tree Of Life Showing 4 Holy Names  
Macroprosopus Diagram  
Cup of Water

Part I

## OPENING

(Arrange the Temple for the 31st Path. Members are assembled and Robed.)

Hiero:

(Knocks) Fraters and Sorors of the Order of the Golden Dawn in the Outer, assist me to open this Temple in the Grade of Practicus. Honored Hegemon, see that the Temple is properly guarded.

(Done.)

Heg:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Honored Hiereus, see that none below the Grade of Practicus is present.

Hiereus:

Fraters and Sorors give the Sign of Practicus.

(Done)

Hiereus:

(Saluting.) Very Honored Hierophant all present have attained the Grade.

Hiero:

Honored Hegemon, to what particular Element is this Grade attributed?

Heg:

To the Element of Water.

Hiero:

Honored Hiererus, to what Planet does this Grade especially refer?

Hiereus:

To the Planet Mercury.

Hiero:

Honored Hegemon, what Paths are attached to this Grade?

Heg:

The 31st and 30th Paths of Shin and Resh.

Hiero:

Honored Hiererus to what does the 31st Path refer?

Hiereus:

To the reflection of the Sphere of Fire.

Hiero:

Honored Hegemon, to what does the 30th Path allude?

Heg:

To the reflection of the Sphere of the Sun.

Hiero:

Gives one knock.

All rise and face East.

Hiero:

(Knocks) Let us adore the Lord and King of Water. ELOHIM TZABDOTH,  
Elohim of Hosts, Glory be unto the RUACH ELOHIM who moved upon the face of the  
Waters of Creation. Amen

All salute.

Hiero:

Quits his throne and proceeds to the West. Gives one knock.

All face West.

Hiero:

Standing before the Tablet of Water, he makes with his Scepter the invoking circle and Pentagrams before it in the Air.

Hiero:

And the Elohim said, Let us make Adam in our Image, after our Likeness, and let them have dominion over the Fish of the Sea. In the Name of EL, Strong and Powerful, and in the name of Elohim Tzabaoth, Spirits of Water adore your Creator.

Hiero:

Taking Cup of Water from before Tablet and making therewith the Sign of the Eagle in the Air before it.

Hiero:

In the Name of Gabriel, the Great Archangel of Water, and in the Sign of the Eagle, Spirits of Water adore your Creator. (Making the Cross with Cup of Water) In the Names and Letters of the Great Western Quadrangle revealed unto Enoch by the Angel Ave, Spirits of Water adore your Creator. (Holding Cup on high.) In the three Great Secret Names of God, borne on the Banners of the West, EMPEH ARSOL GAIOL, Spirits of Water adore your Creator. In the Name of Pa AGIOSEL Great King of the West, Spirits of Water adore your Creator.

Hiero:

Replaces Cup and returns to place.

All face East.

Hiero:

In the Name of Elohim Tzabaoth I declare this Temple opened in the Grade of Practicus.

Hiero:

(Knocks 1, 3, 1, 3)

Hiereus:

(Knocks 1, 3, 1, 3)

Heg:

(Knocks 1, 3, 1, 3)

THE RITUAL OF THE 31st PATH

(Temple arranged for Ritual of 31st Path. The Temple is darkened).

Hiero:

Fraters and Sorors our Frater (Soror) XYZ having made such progress in the Path of Occult Science as has enabled him (her) to pass the Examinations in the requisite knowledge is now eligible for advancement to the Grade of Practicus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order, to advance him in due form. Honored Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

Heg:

Rises, salutes the Hierophant, quits the Temple and sees the Theoricus is thus prepared. Wearing sash of Theoricus, hoodwink and with the solid triangular pyramid formed of 4 elements in right hand, Hegemon takes Theoricus by left hand and gives an alarm of 8 Knocks.

Heg:

His throne was like a fiery Flame, and the wheels as burning Fire.

Hiereus:

Opens door and admits them, returns to his place.

Heg:

Conducts Theoricus to the North West facing the seat of Hiereus. Hegemon takes pyramid.

Hiereus:

Give me the Sign, Grip or Token, Grand Word, Mystic Number and Password of the Grade of Theoricus.

Theor:

Word SHADDAI EL CHAI, No. 45, Password Mah.

Hiereus:

Give me also the Mystic title and symbol which you received in that Grade.

Theor:

Poraio de Rejectus. Ruach.

Hiereus:

Frater XYZ do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 30th Paths, and of the Grade of Practicus which you have sworn to maintain respecting those of the preceding Grades?

Theor:



I do.

Hiereus:

Then you will stretch forth your hands in the position of the saluting sign of a Neophyte and say I swear by the Abyss of the Waters.

Candidate Repeats

Heg:

Removes Hoodwink. Places in his hand the Cup of Water from before the Tablet.

Hiereus:

Sprinkle with your hand a few drops of Water towards the Tablet of Water in the West and say, Let the Powers of Water witness my Pledge.

Heg:

Replaces Cup.

Hiereus:

Conduct the Theoricus to the East and place him before the Mystic Pillars.

Hiero:

(Knocks) Before you are the Portals of the 31st, 32nd and 29th Paths. Of these as you already know, the central one leads from the Zelator Grade to the Theoricus Grade. The one on the left hand now open to you is the 31st which leads from the Grade of Zelator to the Grade of Practicus. Take in your right hand the Pyramid of Flame and follow your Guide AXIOKERSA the KABIR who leads you through the Path of Fire.

Heg:

Leads the Theoricus between the Pillars turns to right and circumambulates hall once.

Hiero:

As they approach, takes Red Lamp in his hand and rises. Hegemon and Theoricus halt before him.

Hiero:

Axieros the First Kabir spake to Kasmillos the Candidate and said I am the Apex of the Triangle of Flame. I am the Solar Fire pouring forth its beams upon the lower world. Life giving. Light producing. By what symbol dost thou seek to pass by?

Heg:

By the Symbol of the Pyramid of Flame.

Hiero:

Hear thou the Voice of Axieros the First Kabir. The Mind of the Father whirled forth in re-echoing roar, comprehending by invincible Will Ideas omniform, which flying forth from that one fountain issued; for the Father alike was the Will and the End; by which yet are they connected with the Father, according to alternating Life, through varying vehicles. But they were divided asunder, being by Intellectual Fire distributed unto other Intellectuals. For the King of all previously placed before the polymorphous world, a type intellectual, incorruptible, the imprint of whose form is sent forth through the World, by which the Universe shone forth decked with ideas all various of which the foundation is one, One and Alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast Abysses, ever whirling forth in illimitable radiation. They are Intellectual Conceptions from the Paternal Fountain, partaking abundantly the brilliance of fire in the culmination of unresting Time. But the primary self-perfect fountain of the Father poured forth these primogenial Ideas. These being many ascend flashingly into the shining Worlds, and in them are contained the three Supernals. Because it is the Operator, because it is the Giver of Life-bearing Fire; because it filleth the Life producing bosom of Hecate; and it instilleth into the Synoches the enlivening strength of Fire, embued with mighty power. The Creator of all formed the World, and there was a certain mass of fire and all these self-operating He produced, so that the Kosmic body might be completely conformed, so that the Kosmos might be manifest and not appear membranous. And he fixed a vast multitude of inwandering Stars, not by a strain laborious and hurtful, but to uphold them with a stability void of movement, forcing Fire forward into Fire. Hereunto is the Speech of Axieros.

Heg:

Leads Theoricus round to seat of Hiereus in N.W.

Hiereus:

As they approach takes Red Lamp in his hand, rises.

Hegemon and Theoricus halt before him.

Hiereus:

Axiokersos the Second Kabir spake to Kasmillos the Candidate and said: I am the left Basal Angle of the Triangle of Flame. I am fire volcanic and terrestrial, flashingly flaming through the Abysses of Earth; Fire rending Fire penetrating, tearing asunder the curtain of Matter; Fire constrained, Fire tormenting, raging and whirling in lurid storm. By what Sign dost thou seek to pass by?

Heg:

By the Symbol of the Pyramid of Flame.

Hiereus:

Hear thou the Voice of Axiokersos the Second Kabir: For not in matter did the fire which is the beyond first enclose his power in acts, but in Mind; for the Former of the

Fiery World is the Mind of Mind, who first sprang from Mind, clothing the one fire with the other Fire, binding them together so that he might mingle the Fountainous Craters while preserving unsullied the Brilliance of his own Fire. And thence a fiery whirlwind drawing down the brilliance of the Flashing Flame penetrating the Abysses of the Universe, for thence from downwards all extend their wondrous rays, abundantly animating Light, Fire, Ether and the Universe. From Him leap forth all relentless thunders, and the whirlwind wrapped, storm enrolled bosom of the All Splendid strength of Hecate, Father begotten and He who encircleth the Brilliance of Fire, and the strong Spirit of the Poles, all Fiery beyond. Hereunto is the Speech of Axiokersos.

Hiereus:

Leads Theoricus round to Hegemon's seat in South West.

Heg:

Takes Red Lamp and thus addresses Theoricus.

Heg:

Axiokersa the Third Kabir spake to Kasmillos the Candidate and said I am the Right Basal Angle of the Triangle of Flame; I am the Fire Astral and Fluid, winding and coruscating through the firmament. I am the Life of Beings, the vital heat of Existence. By what Sign dost thou seek to pass by?

Hiereus:

Prompts Theoricus and then returns to his.

Hiereus:

(For Theoricus) By the Symbol of the Pyramid of Flame.

Heg:

Hear thou the Voice of Axiokersa the Third Kabir. The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in His intellectual Power. All things are sprung from that one Fire. For all things did the Father of all things perfect, and delivered them over unto the Second Mind, whom all races of men call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire. The Soul being a brilliant Fire, by the Power of the Father remaineth Immortal, and is mistress of Life, and filleth up the many recesses of the Bosom of the World. The channels being intermixed therein she performeth the works of incorruptible Fire. Hereunto is the Speech of Axiokersa.

Heg:

Places Theoricus in a seat in the West between himself and Hiereus and facing Hierophant, takes Pyramid from him.

Hiero:

Stoop not down into the darkly splendid world, wherein continually lies a faithless Depth, and Hades wrapped in clouds, delighting in unintelligible Images,

precipitous, winding, a black ever rolling abyss ever espousing a body unluminous, formless and void. Nature persuadeth us that there are pure Demons, and that even the evil germs of Matter may alike become useful and good. But these are mysteries which are evoked in the profound Abyss of the Mind. Such a Fire existeth extending through the rushings of Air or even a Fire Formless whence comes the Image of a Voice or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the Fire flashing Courser of Light, or also a Child borne aloft on the shoulders of the Celestial Steed, fiery or clothed with gold, or naked or shooting with the bow shafts of light, and standing on the shoulders of the horse. But if thy meditation prolongeth itself thou shalt unite all these Symbols in the form of the Lion. Then when no longer are visible unto thee the Vault of the Heavens, the mass of the Earth, when to thee the stars have lost their Light and the Lamp of the Moon is veiled when the Earth abideth not, and around thee is the Lightening Flame, then call not before thyself the Visible Image of the Soul of Nature. For thou must not behold it ere thy body is purged by the sacred Rites. Since ever dragging down the Soul and leading it from Sacred things, from the confines of matter, arise the terrible dog-faced Demons, never showing a true image unto mortal gaze. So, therefore, first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud resounding Sea. Labor thou around the Strophaios of Hecate, when thou shalt see a terrestrial demon approaching cry aloud, and sacrifice the Stone MNIZOURIN. Change not the barbarous names of Evocation for they are Names Divine having in the Sacred Rites a Power ineffable. And when after all the Phantoms are banished thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe Hear thou the Voice of Fire. Hereunto is the speech of the Kabiri.

Heg:

Turns up Lights and then conducts Candidate to foot of Hierophant's throne, and hands Theoricus the solid Triangular Pyramid.

Hiero:

The solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of 4 triangles, 3 visible and one concealed, which yet use the synthesis of the rest. The 3 visible triangles represent Fire Solar, Volcanic and Astral, while the 4th represents the Latent Heat. The three words AUD, AUB, AUR refer to the three conditions of Heat, Aud, active; Aub, passive; Aur, equilibrated; whilst Asch is the Name of Fire. The 31st Path of the Sepher Yetzirah which answereth unto the Letter Shin, is called the Perpetual Intelligence, and it is so called because it regulateth the Motions of the Sun and Moon in their proper order, each in an Orbit convenient for it. It is therefore the reflection of the Sphere of Fire, and the Path connecting the material Universe as depicted in Malkuth, with the Pillar of Severity on the side of Geburah, through the Sephira Hod.

Hierophant, Hegemon and Theoricus come to West of Altar.

Hiero:

Before you upon the Altar is the 20th Key of the Tarot, which symbolically

resumes the ideas. To the uninitiated eye it apparently represents the Last Judgement, with an angel blowing a trumpet and the Dead rising from the tombs. But its meaning is far more occult and recondite than this, for it is a glyph of the Powers of Fire. The Angel encircled by a Rainbow whence leap coruscations of Fire, and crowned with the Sun, represents Michael, the great Archangel, the Ruler of Solar Fire. The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The trumpet represents the influence of the Spirit descending from Binah, while the Banner with the Cross refers to the four rivers of Paradise and the letters of the Holy Name. He also is Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris. The left hand figure below, rising from the Earth is Samael, the Ruler of Volcanic Fire. He is also Axiokersos, the 2nd Kabir, Pluto and Typhon. The right hand figure below is Anadl, the Ruler of the Astral Light. She is also Axiokersa, the third Kabir, Ceres and Proserpina, Isis and Nephthys. She is therefore represented in a duplicate form and rising from the Water. Around both these figures dart flashes of lightning. These 3 principal figures form the Fire Triangle, and further represent Fire operating in the other three Elements of Air, Earth, and Water. The central lower figure with his back turned and his arms extended in the Sign of Theoricus is Arel the Ruler of Latent Heat, he is rising from the Earth, as if to receive and absorb the properties of the other three. He is also Kasmillos the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock hewn cubical tomb, and also alludes to the Candidate who traverses the Path of Fire. The three lower Figures represent the Hebrew Letter Shin to which fire is especially referred. The 7 Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the Schem-hamphorasch.

Hiero:

Returns to his place.

Heg:

Leads Theoricus to West.

Hiereus:

Comes forward and explains the two Sephirotic Tablets.

Hiereus:

The Tablet before you represents the 10 Sephiroth combined in seven palaces. The first Palace contains Kether, Chokmah and Binah, the 2nd Chesed, the 3rd Geburah, the 4th Tiphareth, the 5th Netzach, the 6th Hod, the 7th Yesod and Malkuth. This second Tablet represents the attribution of the 10 Sephiroth to the 4 letters of the Holy Name. Kether as you will observe, is not included therein, but it is symbolized by the uppermost point of Yod. it is MACROPROSOPUS or ARIKH ANPIN, the Vast Countenance. Chokmah is attributed to Yod, or the Father Abba; Binah is attributed to Heh or Aima, the Mother; Vau embraces the six next Sephiroth, which together form MICROPROSOPUS or ZAUIR ANPIN, the Lesser Countenance. Malkuth is referred to the Heh final or the Bride of the Apocalypse.

Heg:

Leads Theoricus to Tablet of 7 Heavens of Assiah in South.

Heg:

These are the 7 Heavens of Assiah, the 1st is Ghereboth, referred to Chesed, wherein are the Treasures of Blessings. The 2nd is Mekon referred to Geburah, wherein are the Treasures of the Spirit of Life. The 3rd is Maghon referred to Tiphareth, wherein are Angels. The 4th is Zebel, referred to Netzach, wherein is the Supernal Altar, whereon Michael the great High Priest sacrificeth the Souls of the Just. The 5th is Shachaqim referred to Hod, wherein is the manna. The 6th is Raquie wherein are the Sun and Moon, the Stars and Planets and all the 10 Spheres; it is referred to Yesod. The 7th is Velun referred to Malkuth. Following this is Shamayim containing 18,000 Worlds, and also Gehennah, and the Garden of Eden. The 9th is 18,000 more Worlds wherein abide Shekinah and Metatron. And the 10th is Thebel wherein standeth the earth, between Eden and Gehennah.

Heg:

Leads Theoricus to Tablet of 10 Averse Sephiroth in North.

Heg:

Before you are the 10 Averse and Evil Sephiroth of the Qlippoth or Shells, collected into 7 Palaces wherein is the Apocalyptic mystery of the 7 heads and 10 horns. The Qlippoth of Kether are called Thaumiel or the two contending Forces, the Shells of Chokmah are the Ghogiel, or Hinderers. Those of Binah are the Satariel or Concealers. Those of Chesed are the Gagh Shekelah or Breakers in pieces. To Geburah belong the Golahab or Burners. To Tiphareth the Tagariron or Disputers. To Netzach the Gharab Zereq or Ravens of Death, dispersing all things. To Hod the Samael or deceivers, to Yesod the Gamaliel or Obscene. And the Shell of Malkuth is Lilith the Evil woman. But these have also many other appellations.

Hiero:

I have much pleasure in conferring upon you the Title of Lord (Lady) of the 31st Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 30th Path will take place.

## TEMPLE OFFICERS

### Part II

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamen, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamen, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamen,

Scepter.

Candidate: Black Robe, Red Shoes, Sash.

## REQUIRED MATERIALS

### FOR THE ALTAR:

2 Blue Tapers  
Greek Cross Of 13 Cubes  
19th Key Of The Tarot (Sun)

## REQUIRED MATERIALS

### FOR THE TEMPLE:

Banners Of The East And West  
Temple Pillars  
Hebrew Letters: Resh  
Astrological Symbols Of Planets  
Diagram Of Tarot Cards To Hebrew Letters  
Enochian Water Tablet  
3 Red Lamps  
Censer  
4 Chairs  
Table Of Geomantic Figures And Ruling Intelligences  
Telesmatic Symbols To Each Geomantic Figure  
Kamea Of Saturn, Jupiter, Mars, Sun, Venus, Mercury And Moon

## Part II

### PATH 30 ADVANCEMENT

Hiero:

Honored Hegemon, you have my command to present the Theoricus with the necessary admission Badge and to admit him (her).

Heg:

Rises, goes to door, opens it, presents Theoricus with the Greek Cross of the 13 squares and admits him.

Heg:

Behold he hath placed his Tabernacle in the Sun.

Heg:

Leads Theoricus to North East and places him before and facing the Pillars.

Hiero:

(Knocks) Frater XYZ (Sorer) before you in the East are the Portals of the 30th, 25th, and 26th Paths, leading from the Grade of Theoricus to those Grades which are beyond. Of these the only one now open to you is the 30th which leads to the Grade of Practicus. Take in your right hand the Solar Greek Cross, and follow your guide through the path of the Sun. Unto the Intellectual whirlings of Intellectual Fire all things are subservient, through the Will of the Father of All.

Heg:

Leads Theoricus between Pillars turns to right and halts at foot of Hierophant's throne.

Hiero:

Rises and takes Red Lamp in his hand.

Hiero:

Axieros the First Kabir spake to Kasmillos the Candidate and said I am the Sun in greatest elevation, bringing upon the Earth the ripening Heat, fructifying all things, urging forward the growth of vegetable Nature. Life giving, Light producing, crowning summer with the golden harvest and filling the lap of plenteous Autumn with the purple vintage of the Vine. Thus far is the voice of Axieros.

Heg:

Leads Theoricus round to seat of Hiereus and halts before him in the N.W.

Hiereus:

Rises with Red Lamp in his hand.

Hiereus:

Axiokersos the Second Kabir spake to Kasmillos the Candidate and said, I am the Sun in greatest depression beneath the Equator, when Cold is greatest and heat is least, withdrawing his light in darkening Winter, the dweller of Mist and the Storm. Thus far is the Voice of Axiokersos.

Heg:

Leads Theoricus round to his own seat in the West and takes Red Lamp.



Heg:

Axiokersa the Third Kabir spake to Kasmillos the Candidate and said I am the Sun at Equinox initiating Summer and heralding Winter, mild and genial in operation, giving forth or withdrawing the vital heat of life. Thus far is the Voice of Axiokersa.

Heg:

Places Theoricus in a seat in West between himself and Hiereus, facing Hiereus and takes from him Solar Greek Cross.

Hiero:

The Father of all congregated the 7 Firmaments of the Kosmos circumscribing the Heaven with Convex form. He constituted a Septenary of wandering existences suspending their disorder in well disposed zones. He made them 6 in number and for the 7th he cast into the midst thereof the Fire of the Sun; into that center from which all lines are equal. That the swift Sun may come round that center, eagerly urging itself towards that center of resounding Light. As rays of Light his locks flow forth, stretching to the confines of space. And of the Solar Circles, and of the Lunar clashings and of the Aerial recesses; the Melody of Ether, and of the Sun and of the passages of the Moon, and of the Sun is in the Supramundane Orders, for therein a solar world and endless Light subsist. The Sun more true measureth all things by time, for he is the time of time. And his disc is in the Starless above, the Inerratic Sphere, and he is the center of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel of the Higher Fire, Aether, Sun, and the Spirit of the Moon, ye are the Leaders of Air. And the Great Goddess bringeth forth the Vast Sun and the Brilliant Moon, and the wide Air, and the Lunar course and the Solar Pole. She collecteth it receiving the Melody of Ether, and of the Sun, and of the Moon, and of whatsoever is contained by Air. Unwearied doth Nature rule over the worlds and works, so that the periods of all things may be accomplished. And above the shoulders of that Great Goddess is Nature in her vastness exalted. Thus far the Voice of the Kabiri.

Heg:

Conducts Theoricus to Hierophant's Throne and hands to Theoricus the Solar Creek Cross.

Hiero:

The Solar Creek Cross is formed of 13 squares, which fitly refer to the Sun's motion through the Zodiac. These signs being further arranged in the arms of the cross according to the four Elements with the Sun in the center, represent that luminary as the center of the The 30th Path of the Sepher Yetzirah. Which answereth unto the letter Resh is called the Collecting Intelligence, and it is so called because from it astrologers deduce the judgement of the stars, and of the celestial signs, and the perfections of their science according to the rules of their revolutions. It is therefore, the reflection of the sphere of the Sun, and the Path connecting Yesod with Hod, Foundation with Splendor.

Hierophant, Theoricus and Hegemon come to West of Altar.

Hiero:

Before you upon the Altar is the 19th Key of the Tarot which symbolically resumes these Ideas. The Sun has 12 principal rays which represent the 12 signs of the Zodiac, they are alternatively waved and salient, as symbolizing the alternation of the masculine and feminine natures. These are again subdivided into 36 rays representing the 36 Decanates or sets of 10 degrees in the Zodiac, and these again into 72 typifying the 72 Quinaries or sets of 5 degrees and the 72 fold name SHEM-HA-MEPHORASCH. Thus the Sun itself embraces the whole Creation in its rays. The 7 Hebrew Yods on each side falling through the air, refer to the Solar influence descending. The wall is the circle of the Zodiac and the stones are its various degrees and divisions. The two children standing respectively on Water and Earth, represent the generating influence of both brought into action by the rays of the Sun. They are the two Inferior or passive Elements, as the Sun and the Air above them are the Superior and Active Elements, of Fire and Air. Furthermore, these two children resemble the sign Gemini, which unites the Earthly sign of Taurus with the Watery sign of Cancer and this sign was by the Greeks and Romans referred to Apollo or the Sun.

Hiero:

Returns to place.

Heg:

Leads Theoricus to West.

Hiereus:

(Showing 1st Tablet) The Astrological symbols of the planets are derived from the 3 primary forms of the circle, the crescent and the cross, either singly or in combination. The circle denotes the Sun and gold, the crescent the Moon and silver, respectively, analogous to the Red and the White alchemical natures. The cross is the symbol of corrosion and the corrosion of metals is usually of the complementary color to that which they naturally approximate. Thus, copper which is reddish becomes green in verdigris etc. Mercury is the only one which unites these primary forms in one symbol. Saturn is composed of the Cross and the Crescent, showing that lead is corrosive externally and Lunar internally. Jupiter is the reverse, Mars is solar internally while Venus is the opposite, for Copper is externally of the nature of Gold, but internally corrosive. Wherefore, also the Name of the Sphere of Venus Nogah, denotes External Splendor.

Heg:

Shows Theoricus the 2nd Tablet.

Heg:

This shows the true and genuine attribution of the Tarot trumps to the Hebrew alphabet which has long been a secret among the Initiates and which should be carefully concealed from the outer world. As a MSS. lecture on this subject is circulated among the Members of the Grade of Practicus, I shall not further enter into its

explanation.

Heg:

Leads Theoricus to Tablet in the South.

Heg:

Before you is the Tablet of the Olympic or Aerial Planetary Spirits with their Seals, Arathror of Saturn, Bethor of Jupiter, Phalegh of Mars, Och of the Sun, Hagith of Venus, Ophiel of Mercury and Phul of the Moon.

Heg:

Leads Theoricus to Tablet in the North.

Heg:

This shows you the Geomantic Figures with their ruling Intelligences, and Genii; also the talismanic Symbols allotted to each Geomantic figure. These are derived from them by drawing lines to the points composing them, so as to form mathematical figures therefrom. A MSS. lecture on Geomancy is circulated among the Members of Practicus Grade.

Hiero:

I have much pleasure in conferring upon you the Title of Lord (Lady) of the 30th Path. You will now quit the Temple for a short time and on your return the Ceremony of your reception into the Grade of Practicus will take place.

## TEMPLE OFFICERS

### Part III

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamen, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamen, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamen, Scepter.

Candidate: Black Robe, Red Shoes, Sash.

## REQUIRED MATERIALS

### FOR THE ALTAR:

Red Cross And White Triangle  
3 Red Lamps At Corners Of Triangle  
Cup Of Water  
Diagram Of Eden Before The Fall  
Diagram Of Eden After The Fall  
Lamen Badge Of Water

## REQUIRED MATERIALS

### FOR THE TEMPLE:

Banners Of The East And West  
Temple Pillars  
Hebrew Letters: Shin, Resh, Mem, Peh, Ayin  
Kamea Of Mercury  
2 Diagrams Of Daath  
Enochian Water Tablet  
7 Planes Of Tree Of Life To 7 Planets  
Diagram Of 4 Worlds And Letters Of Holy Names  
Alchemical Symbols Of Mercury, Sulphur, And Salt  
Mercurial Figures  
Censer  
4 Chairs  
Cup Of Water

## Part III

### CEREMONY OF THE GRADE OF PRACTICUS

Hiero:

Honored Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary admission badge and admit him (her).

(Done)

Hiero:

Place the Theoricus before the Portal of the 31st Path, by which he (she) has symbolically entered this Grade, from the Grade Zelator.

Heg:  
Leads Theoricus to N.W. corner of Temple.

(Done)

Hiero:  
Place the Theoricus now before the Portal of the 30th Path by which he has symbolically entered this Grade from the Grade of Theoricus.

Heg:  
Leads Theoricus to S.W. corner of Temple.

(Done)

Heg:  
Leads Theoricus S.W. then forward to Hiererus.

Hiereus:  
By what symbol dost thou enter herein?

Heg:  
By the peculiar emblem of the Stolistes, which is the Cup of Water.

Hiereus:  
The Cup of the Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the Triangle below, the former the apex the latter the base. Like the Caduceus it further represents the 3 elements of Water, Air and Fire. The crescent is the Water which is above the firmament, the circle is the Firmament and the Triangle the consuming fire below, which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus.

Heg:  
Places Admission badge aside and leads Theoricus to Hierophant and then returns to his place.

Hiereus:  
Heg:  
Rise and face inwards towards the Altar.

Hiero:  
(Rising and facing inwards to the Altar.) Before you is represented the symbolism of the Garden of Eden. At the summit are the Supernal Sephiroth summed up and contained in Aima Elohim, the Mother Supernal, the Woman of the 12th chapter of the Apocalypse clothed with the Sun and the Moon under her feet and upon her head the Crown of 12 Stars, Kether. And whereas the Name Tetragrammaton is joined to the

Elohim when it is said Tetragrammaton Elohim planted a Garden Eastward in Eden so this represents the power of the Father joined thereto in the Glory from the face of the Ancient of Days. And in the Garden were the Tree of Life, and the Tree of the Knowledge of good and Evil, which latter is from Malkuth, which is the lowest Sephira between the rest of the Sephiroth and the Kingdom of the Shells, which latter is represented by the Great Red Dragon coiled beneath, having 7 heads (the 7 infernal Palaces) and ten horns (the 10 Averse Sephiroth contained in the 7 Palaces). And a River Nahar went forth out of Eden, (namely the Supernal Triad) to water the Garden (the rest of the Sephiroth) and from thence it was divided into four heads in DAATH whence it is said In Daath the depths are broken up, and the clouds drop down dew. The first head is Pison which flows into Geburah where there is Gold, it is the River of Fire. The second head is Gihon the river of Waters, flowing into Chesed. The third is Hiddekel the River of air flowing into Tiphareth. And the fourth River which receiveth the virtue of the other three is Euphrates which floweth down upon Malkuth, the Earth. This River going forth out of Eden is the River of the Apocalypse, of Waters of Life, clear as crystal, proceeding out of the Throne of God and the Lamb on either side of which was the Tree of Life bearing 12 manner of Fruit. And thus do the Rivers of Eden form the Cross, and on that cross the great Adam the Son who was to rule the Nations with a rod of Iron is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, the completion of all, the Mother of All, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said to you in the 30th Path. And above the shoulders of that great Goddess is Nature in her Vastness exalted. The grade of Practicus is referred to the Sephira Hod, and the 30th and 31st Paths which are those of Resh and Shin are bound thereto. The sign of this Grade is thus given; stand with the heels together, raise the arms till the elbows are level with the shoulders bring the hands across the chest touching the thumbs and tips of fingers thus forming a triangle apex downwards. This represents the element of Water to which this Grade is attributed, and the Waters of Creation. The Grip or token is the general grip of the First Order. The Grand Word is Elohim Tzabaoth which means the Elohim of Hosts and of Armies. The mystic number is 36 and from it is formed the Pass Word of this Grade, which is Eloah, one of the Divine Names. It should be lettered separately when given. Unto this Grade and unto the Sephira Hod, the Eighth Path of the Sepher Yetzirah is referred. It is called the Absolute or Perfect Path because it is the means of the Primordial which hath no root to which it may be established, except in the Penetralia of that Gedulah (Magnificence) which emanates from the subsisting properties thereof. The distinguishing badge of this Grade which you will now be entitled to wear is the sash of a Theoricus with the addition of a purple or violet cross above the white cross and the numbers 3 and 8 within a circle and a square, respectively, left and right of its summit, and below the numbers 32, the numbers 30 and 31 in purple or violet, between narrow parallel purple lines. This grade is especially referred to the element of Water and therefore, the great Watch Tower or Terrestrial Tablet of the West forms one of its principal emblems. (Hierophant goes to West in front of Water Tablet followed by Theoricus.) It is known as the second or Great Western Quadrangle, or Tablet of Water, and it is one of the four Great Tablets delivered unto Enoch by the great Angel Ave. From it are drawn the 3 Holy secret names of God EMPEH ARSEL GAIOL which are borne upon the Banners of the West. And numberless divine and

angelic names which appertain unto the Element of Water. The meaning of the Tablet of Earth and Air were explained to you in the preceding Grades.

Hiero:

Theor:

Proceed to East. Hierophant indicates Cross and Triangle on the Altar.

Hiero:

The Cross above the Triangle represents the power of the Spirit of Life rising above the Triangle of the Waters, and reflecting the Triune therein, as further marked by the Lamps at the angles. While the Cup of Water placed at the junction of the Cross and Triangle represents the maternal letter Mem. The Portals in the East and South East are the Paths which conduct to the Higher while that in the South leads to the Grade of Philosophus, the highest Grade of the First Order. This Grade is also related to the planet Mercury. Its Kamea or mystical square is formed of 64 squares containing the numbers from 1 to 64 arranged so as to show the same sum each way. Its ruling numbers are 8, 84, 260 and 2080. This Tablet (indicating it) shows the mystical seals and Names drawn from the Kamea of Mercury. The seals are formed from lines drawn to certain numbers upon the square. The name answering to 8 is Asboga, those answering to 64 Din, Judgement and Doni, that answering to 260 is Tiriël the Intelligence of Mercury and lastly, that answering to 2080 is Taphthartharath the name of the Spirit of Mercury. On this Tablet (indicating it) is shown the meaning of the symbol of Mercury when inscribed upon the Tree of Life. It embraces all but Kether and the horns spring from Daath, which is not properly speaking a Sephira, but rather the conjunction of Chokmah and Binah.

Hiero:

Resumes his seat.

Heg:

Leads Theoricus to Hiereus and they go forward to West.

Hiereus:

(Indicating it) This Tablet before you shows the 7 Planes of the Tree of Life answering to the 7 Planets. Thus, Saturn answers to Kether, Jupiter to Chokmah, and Binah; Mars to Chesed and Geburah; The Sun to Tiphareth; Venus to Netzach and Hod, Mercury to Yesod and Luna to Malkuth. While this second Tablet (indicating it) shows the Four Planes corresponding to the elements; the four Worlds and the letters of the Holy Name.

Heg:

Leads Theoricus to Tablet in South.

Heg:

This Tablet shows you the meaning of the alchemical Mercury on the Tree of Life of the first form of the Alchemical Sephiroth. Here again it embraces all but Kether.

The Radix Metallorum, the triple foliation at the bottom of the Cross refers to Fire symbolized by the addition of the sign Aries thereto; and it further alludes to the 3 principles of Sulphur, Mercury and Salt.

Heg:

Leads Theoricus to Tablet in the North.

Heg:

The Tablet before you represents the symbol the Planets resumed in a Mercurial Figure. In gradual descent we obtain Luna, Mars, Sol, Venus, and below Saturn and Jupiter, right and left.

Heg:

Places Theoricus in a seat in West facing Hierophant and returns to his own place.

Hiero:

I now congratulate you on having passed through the ceremony of the Grade of Practicus and in recognition thereof I confer upon you the Mystic title of Monokeros de Astris which means the Unicorn of the Stars, and I give you the symbol of Mayim which is the Hebrew Name for Water. Take your seat in the South. (Knocks) In the Name of Elohim Tzabaoth I now declare that you have been duly advanced to the Grade of Practicus, and Lord (Lady) of the 30th and 31st Paths. Before you are eligible for advancement to the Grade of Philosophus you must be thoroughly and genuinely perfect in certain subjects, and have been at least 3 months engaged in the contemplation of the mysteries revealed in this Grade. When you are thoroughly and genuinely perfect, you must signify the same by letter to the Scribe as in the preceding Grade. A MSS. lecture on those subjects is circulated among the members of this Grade.

## CLOSING

Hiero:

(Knocks) Assist me to close the Temple in the Grade of Practicus. Honored Hegemon see that the Temple is properly guarded.

(Done.)

Heg:

Very Honored Hierophant, the Temple is properly guarded.

Hiero:

Let us adore the Lord and King of Water.



(Knocks)

All face East.

Hiero:

Let Elohim Tzabaoth be praised unto the Countless Ages of Time. Amen.

Hiero:

Quits his place and goes to Tablet of Water in West.

All face West.

Hiero:

Let us rehearse the Prayer of the Undines or Water Spirits. (Knocks) Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven and who enclosest the subterranean Waters in the cavernous hollows of Earth; King of the Deluge and of the Rains of Spring; Thou who openest the sources of the Rivers and of the Fountains, Thou who commandest moisture which is as it were the blood of the earth, to become the sap of the plants, we adore Thee and we invoke Thee. Speak thou unto us Thy mobile and changeable creatures in the great Tempests of the Sea, and we shall tremble before Thee. Speak to us also in the murmur of the limpid waters and we shall desire thy love. O Vastness wherein all the Rivers of Being seek to lose themselves, which renew themselves ever in Thee, O Thou Ocean of infinite perfections, O Height which reflectest Thyself in the Depth, O Depth which exhaled thyself into the Height, lead us into the true Life through Intelligence, through Love. Lead us unto Immortality through sacrifice, so that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears, for the remission of Sins. Amen.

Hiero:

Makes Banishing Circle and Pentagrams in the Air in front of Tablet with his scepter.

Hiero:

Depart ye in peace unto your abodes and habitations, may the blessing of EL be upon you. Be there ever peace between us and you, and be ye ready to come when ye are called.

Hiero:

Knocks and returns to place.

All face East.

Hiero:

In the Name of Elohim Tzabaoth I declare this Temple closed in the Grade of Practicus.

Hiero:  
(Knocks 1, 3, 1, 3)

Hiereus:  
(Knocks 1, 3, 1, 3)

Heg:  
(Knocks 1, 3, 1, 3)

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4°=7°

## The Philosophus Grade

### Part I

#### TEMPLE OFFICERS

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamén, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamén, Scepter.

Candidate: Black Robe, Red Shoes, Sash, Red Rope, Hoodwink

#### REQUIRED MATERIALS

##### FOR THE ALTAR

2 Red Tapers  
12 Square Calvary Cross  
18th Key of the Tarot

## REQUIRED MATERIALS

### FOR THE TEMPLE

#### Part I

Banners Of The East And West  
Temple Pillars  
Hebrew Letters: Shin, Tau, Qoph  
Tablet Of The Serpent Of Brass  
Diagram Of Qabalah Of Nine Chambers  
Diagram Of Hexagram Of Tiphareth  
Diagrams Of Geomantic Figures Of 8 Radii  
Enochian Fire Tablet  
3 Red Lamps  
Censer  
4 Chairs  
3 Cups Of Water  
3 Small Altars

#### Part I

### THE OPENING

(The Throne of the Hierophant, beside which is a Cup of Water and the Banner of the East, is placed before the Dais N.E. The seat of the Hegemon is before the Dais in the S.E. Hieres in the West. Each officer has a Cup of Water. The Pillars are placed about 2 feet in front of Hegemon's seat, and behind her is the letter Qoph. The Altar in the center has a candle on either side. On it is the Tarot Key, The Moon. The Elemental Lights are lit. Incense burns in the South. Temple arranged as for Path 29. Members assembled and Robed.)

Hiero:

(Knocks) Honored Fraters and Sorors, assist me to open the Temple in the Grade of Philosophus. Honored Hegemon see that the Temple is properly guarded.

Heg:

Very Honored Hierophant the Temple is properly guarded.

Hiero:

Honored Hiereus, see that none below the Grade of Philosophus is present.

Hiereus:

Honored Fraters and Sorors, give the sign of Philosophus.

(Done)

Hiereus:

(Saluting.) Very Honored Hierophant, all present have attained the Grade of Philosophus.

Hiero:

Honored Hegemon, to what particular Element is this Grade attributed?

Heg:

To the Element of Fire.

Hiero:

Honored Hiereus, to what Planet does this Grade especially refer?

Hiereus:

To the Planet Venus.

Hiero:

Honored Hegemon, what Paths are attached to this Grade?

Heg:

The 29th, 28th and 27th Paths of Qoph, Tzaddi and Peh.

Hiero:

Honored Hiereus, to what does the 29th Path refer?

Hiereus:

To the reflection of the Sphere of Pisces.

Hiero:

Honored Hegemon, to what does the 28th Path allude?

Heg:

To the reflection of the Sphere of Aquarius.

Hiero:

Honored Hiereus, to what does the 27th Path allude?

Hiereus:

To the reflection of the Sphere of Mars.

Hiero:  
(Knocks)

All rise and face East.

Hiero:  
Let us adore the Lord and King of Fire.

Hiero:  
Tetragrammaton Tzabaoth. Blessed be Thou, the Leader of Armies is Thy Name! Amen.

All salute.

Hiero:  
Quits his throne and proceeds to South and knocks.

All face South.

Hiero:  
Stands before the Tablet of Fire. He makes with his scepter the invoking Circle and Pentagrams before it in the Air.

Hiero:  
And Elohim said, Let us make Adam in our Image after our likeness, and let them have Dominion. In the Name of Elohim, Mighty and Ruling, and in the Name of Tetragrammaton Tzabaoth, Spirits of Fire, adore your Creator.

Hiero:  
Takes the Incense from before the Tablet, and making therewith the Sign Leo in the Air before it.

Hiero:  
In the Name of Michael the great Archangel of Fire, and in the Sign of the Lion, Spirits of Fire, adore your Creator! (Making with Incense the sign of Cross.) In the Names and Letters of the Great Southern Quadrangle, revealed unto Enoch by the Angel Ave, Spirits of Fire, adore your Creator. (Holding Incense on high.) In the three Great Secret Names of God, borne on the Banners of the South, OIP TEEA PEDOCE Spirits of Fire, adore your Creator. In the Name of EDELPERNA, Great King of the South, spirits of Fire adore your Creator.

Hiero:  
Replaces incense and returns to place.

All face East.

Hiero:

In the Name of Tetragrammaton Tzabaoth, I declare the Temple opened in the Grade of Philosophus.

Hiero:

(Knocks 3, 3, 1)

Hiereus:

(Knocks 3, 3, 1)

Heg:

(Knocks 3, 3, 1)

#### ADVANCEMENT OF 29th PATH

(Temple arranged for Ritual of 29th Path, as in Diagram. The Temple is darkened.)

Hiero:

(Knocks) Honored Fraters and Sorors, our Frater XYZ having made such progress in the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge and further having been a member of the Grade of Practicus for a period of more than three months, is now eligible for advancement to the Grade of Philosophus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to advance him in due form. Honored Hegemon, superintend the preparation of the Practicus and give the customary alarm.

Heg:

Rises, salutes the Hierophant, quits the Temple and sees that the Practicus is prepared as follows, wearing sash of Practicus, hoodwinked, and with Calvary Cross formed of 12 squares in right hand. Hegemon takes Practicus by left hand and gives an alarm of 7 Knocks.

Heg:

And the RUACH ELOHIM moved upon the face of the Waters.

Hiereus:

Opens door and admits them, then returns to his place.

Heg:

Conducts Practicus to South in front of the Tablet of Fire, faces him to East and takes from him the Calvary Cross.

Hiero:

Give to the Hegemon the Sign, Grip or Token, Grand Word, Mystic Number and Password of the Grade of Practicus.

Pract:

Sign, General Grip of 1st Order. Grand Word Elohim Tzabaoth, No. 36, Password Eloah.

(Done)

Hiero:

Give me also the Mystic title and Symbol which you received in that Grade.

Pract:

Monokeros de Astris Mayim.

(Done)

Heg:

Places Practicus before Tablet of Fire.

Hiero:

Frater (XYZ) do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the 29th, 28th and 27th Paths and of the Grade of Philosophus, which you have already sworn to maintain respecting those of the preceding Grades?

Pract:

I do.

Hiero:

Then you will stretch your arms above your head to their full limit and say I swear by the torrent of Fire.

Pract:

I swear by the torrent of Fire

(Done)

Hiero:

Let the hoodwink be removed.

Heg:

Removes hoodwink.

Heg:

Places in his hand the incense from before the Fire Tablet.

Hiero:

Wave the incense before the Tablet of Fire and say Let the Powers of Fire witness my Pledge.

Pract:

Let the powers of Fire witness my Pledge.

(Done)

Heg:

Replaces Incense.

Hiero:

Conduct the Practicus to the East and place him before the Mystic Pillars.

(Done.)

#### THE RITUAL OF THE 29th PATH

Hiero:

Before you are the Portals of the 31st, 32nd and 29th Paths as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th Path, on the right hand leading from the Grade of Zelator to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of 12 squares, and follow your Guide through the Path of the Waters.

Heg:

Circumambulates the Hall once with Practicus having previously given him the Calvary Cross to bear.

Hiereus:

As they approach rises with red lamp in his hand. Hegemon and Practicus halt before him.

Hiero:

The Priest with the mask of Osiris spake and said I am the Water, Stagnant and Silent and Still, reflecting all, concealing all. I am the past. I am the Inundation. He who riseth from the Great Waters is my Name. Hail unto ye, Dwellers of the Land of Night, for the rending of the Darkness is near.

Heg:



Leads Practicus round to seat of Hiereus.

Hiereus:

As they approach takes red lamp in his hand and rises. Hegemon and Practicus halt before him.

Hiereus:

The Priest with the mask of Horus spake and said, I am Water turbid and troubled. I am the Banisher of Peace in the Vast Abode of the Waters. None is so strong that can withstand the Great Waters, the vastness of their Terror, the magnitude of their Fear, the roar of their thundering Voice. I am the Future, Mist-clad and shrouded in Gloom. I am the Recession of the Torrent, the Storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature, and the Chiefs of the Whirling Storm.

Heg:

Leads Practicus round to his own seat. Takes red lamp in his hand and addresses Practicus.

Heg:

The Priestess with the mask of Isis spake and said, The Traveller through the Gates of Anubis is my Name. I am Water pure and limpid, ever flowing on towards the Sea. I am the ever-passing Present, which stands in the place of the Past. I am the fertilized Land. Hail unto the Dwellers of the Wings of the Morning.

Heg:

Replaces lamp. Seats Candidate West of and close to the Altar facing Hierophant and returns to his own place.

Hiero:

I arise in the Place of the Gathering of the Waters through the rolled back cloud of Night. From the Father of Waters went forth the Spirit rending asunder the veils of Darkness. And there was but a Vastness of Silence and of depth in the Place of the Gathering of the Waters; terrible was that Silence of an Uncreated World, immeasurable the depth of that Abyss. And the Countenance of Darkness half formed, arose. They abode not, they hasted away. And in the vastness of Vacancy, the Spirit moved, and the Light-bearers existed for a space. I have said Darkness of Darkness; Are not the countenances of Darkness fallen with the Kings? Do the Sons of the Night of Time last forever? And have they not passed away? Before all things are the Waters, and the Darkness, and the Gates of the Land of Night. And the Chaos cried aloud for the Unity of Form, and the Face of the Eternal arose. Before the Glory of that Countenance the night rolled back and the Darkness hasted away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendor which crossed with the Currents reflected. That Brow and those Eyes formed the Triangle of the measureless Heavens, and their reflection formed the Triangle of the Measureless Waters. And thus was formulated the Eternal Hexad, the Number of the Dawning Creation.

Heg:

Turns up the lights and then conducts the Practicus to the foot of Hierophant's throne, handing Practicus the Calvary Cross of 12 squares.

Hiero:

The Calvary Cross of 12 Squares fitly represents the Zodiac, which embraces the Waters of Nu, as the ancient Egyptians called the heavens; the Waters which be above the Firmament. It also alludes to the Eternal River of Eden divided into four heads which finds their correlatives in the four triplicities of the Zodiac. (Places Cross aside.) The 29th Path of the Sepher Yetzirah which answereth to the letter Qoph, is called the Corporeal Intelligence, and it is so called because it formeth every body which is formed beneath the whole Order of Worlds, and the Increment of them. It is there, the reflection of the Sphere of the Watery Sign Pisces, and the Path connecting the Material Universe as depicted in Malkuth, with the Pillar of Mercy, and the side of Chesed through the Sephira Netzach. And through it do the Waters of Chesed flow down.

Hiero:

Heg:

Pract:

Move to West of Altar.

Hiero:

Before you upon the Altar is the 18th Key of the Tarot, which symbolically resumes these ideas. It represents the Moon with four Hebrew Yods, like drops of dew falling, two dogs, two towers, a winding pathway leading to the horizon, and in the foreground, Water, with a crayfish crawling through it towards land. The Moon is in the increase on the side of Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which together make 32, the number of the Paths of Yetzirah. She is the Moon at the feet of the Woman of the Revelation, ruling equally over Cold and Moist Natures, and the Passive Elements of Earth and Water. The four Hebrew Yods refer to the four letters of the Holy Name reconstituting the destroyed World from the Waters. It is to be noted that the symbol of the Sign Pisces is formed of the two lunar crescents of Gedulah and Geburah bound together, and thus shows the lunar nature of the Sign. The Dogs are the Jackals of the Egyptian Anubis, guarding the Gates of the East and of the West, shown by the two Towers, between which lies the Path of all the Heavenly Bodies ever rising in the East and setting in the West. The Crayfish is the sign Cancer, and was anciently the Scarabus or Khephra, the emblem of the Sun below the horizon as he ever is when the Moon is increasing above. Also when the Sun is in the Sign Pisces, the Moon will be well in her increase in Cancer as shown by the Crayfish emblem.

Hiero:

Leads Practicus to Tablet of the Serpent of Brass in East.

Hiero:

This is the Serpent Nehushtan which Moses made when the Children of Israel were bitten by the Serpents of Fire in the wilderness. It is the Serpent of the Paths of the Tree. And he set it on a pole, that is, twined round the middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents, is the same as the name of the angels of Geburah, the same spelling, the same pointing, Seraphim, around the middle Pillar of the Sephiroth, because that is the reconciler between the Fires of Geburah and Severity, and the Waters of Chesed or Mercy, and hence it is said in the New Testament, that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah or External Splendor, as shown further in the Alchemic symbol of the Planet Venus, wherein the circle of the Sun is exalted above the Cross of corrosion. And therefore it is said in the Zohar, that alone of the Shells is the Serpent Nogah found in Holiness, and he is called the Bilanx of Justice. Why then is he called the External or false Splendor? Because he indeed uniteth the Paths but comprehendeth not the Sephiroth. Nevertheless he is also the Celestial Serpent of Wisdom. But the Serpent of Temptation is the Serpent of the Tree of Knowledge of Good and Evil and not that of the Tree of Life.

Hiero:

Resumes his seat.

Heg:

Leads Practicus to Hiereus.

Hiereus:

(Indicating Tablet) This is the so-called Qabalah of Nine Chambers. In it the letters are classed together, according to the similarity of their numbers. Thus, in one chamber you will see Gimel, Lamed and Shin classed together, whose numbers are similar 3, 30, 300 and so on. The uppermost is the most usual form of the diagram. In the lower the chambers are arranged according to the Sephiroth. This Tablet (indicating it) represents the method of 'forming the Tree of Life in the Tarot. The four Aces are placed on the Throne of Kether. The remaining small cards of each suit desired are then placed on the respective Sephiroth, 2 on Chokmah, 3 on Binah and so on. The 22 Trumps are then arranged on the letters of the Paths between them. The King and Queen of the Suit are placed beside Chokmah and Binah respectively, the Knight beside Tiphareth and the Knave beside Malkuth, thus representing the attribution of the Sephiroth to the four letters of the Holy Name in the World wherein they operate.

Heg:

Leads Practicus to Tablet of The Pillars in South.

Heg:

This Tablet represents the formation of the Hexagram of Tiphareth from the Pillars on each side. In Chesed is the Water and in Geburah is the Fire, and in Tiphareth is the uniting and reconciliation of both Triangles in the Hexagram, as Aleph forms the reconciliation between Mem and Shin so thus stands the reconciling Pillar

between the Pillars of Fire and of Cloud; the Yakin and Boat of Solomon's Temple.

Heg:

Leads Practicus to Tablet in North.

Heg:

The mode of using the Talismanic forms drawn from the Geomantic figures, is to take those formed by the figures under the Planet required and place them at the opposite ends of a wheel of 8 radii as shown. A versicle suitable to the matter is then written within the double circle.

Hiero:

I have much pleasure in now conferring upon you the title of Lord (Lady) of the 29th Path. You will now quit the Temple for a short time and on your return the ceremony of your passage of the 28th Path will take place.

## TEMPLE OFFICERS

### Part II

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamén, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamén, Scepter.

Candidate: Black Robe, Red Shoes, Sash.

## REQUIRED MATERIALS

### FOR THE ALTAR

2 Red Tapers  
4 Sided Pyramid  
17th Key of the Tarot

## REQUIRED MATERIALS

## FOR THE TEMPLE

Banners Of The East And West

Temple Pillars

Hebrew Letters: Resh, Samech, Tzaddi

Diagram Of Dekagram, Endekagram, Dodekagram & all Endekangles etc.

Diagram Of Caput and Cauda Draconis

Enochian Fire Tablet

3 Red Lamps

Censer

4 Chairs

3 Cups Of Water

3 Small Altars

## Part II

### ADVANCEMENT PATH 28

Hiero:

Honored Hegemon, you have my command to present the Practicus with the necessary admission badge and to admit him (her).

Heg:

Rises goes to door, opens it, presents Practicus with solid pyramid of elements and admits him.

Heg:

And ever forth from their central source The Rivers of Eden flow.

Heg:

Leads Practicus to South East before Pillars.

Hiero:

Frater (XYZ) the Path now open before you is the 28th leading from the Grade of Theoricus to the Grade of Philosophus. Take in your right hand the solid Pyramid of the Elements and follow the Guide of the Path.

Heg:

Circumambulates Hall once with Practicus.

Hiero:

As they approach rises, the red lamp in his hand. They halt before him.

Hiero:

The Priestess with the mask of Isis spake and said I am the rain of Heaven, descending upon the Earth, bearing with it the fructifying and germinating Power. I am the plenteous yielder of Harvest; I am the Cherisher of Life.

Heg:

Leads Practicus round to the seat of the Hiereus.

Hiereus:

As they approach rises with red lamp in his hand. They halt before him.

Hiereus:

The Priestess with the Mask of Nephthys spake and said I am the Dew descending noiseless and silent, gemming the Earth with countless Diamonds of Dew; bearing down the influences from above in the solemn Darkness of Night.

Heg:

Leads Practicus round to his own seat, takes red lamp in his hand and thus addresses the Practicus.

Heg:

The Priestess with the Mask of Athor spake and said I am the Ruler of Mist and Cloud; wrapping the Earth as it were with a garment floating and hovering between Earth and Heaven. I am the Giver of the Mist Veil of Autumn, the successor of the Dew clad Night.

Heg:

Replaces lamp and seats Practicus West of and close to the Altar facing Hierophant, then returns to his own seat.

Hiero:

Where the Paternal Monad is, the Monad is enlarged and generateth two. And beside him is seated the Duad, and both glittereth with intellectual Sections, also to govern all things and to order everything not ordered. For in the whole Universe shineth the Triad, over which the Monad ruleth. This Order is the beginning of all Sections.

Hiereus:

For the Mind of the Father said, that all things should be cut into three whose will assented, and then all things were so divided. For the mind of the Eternal Father said into three, governing all things by Mind. And there appeared in it the Triad, Virtue, and Wisdom and Multiscient Truth.

Hiereus:

Thus floweth forth the form of the Triad being preexistent - Not the First Essence, but that whereby all things are measured.

Heg:

For thou must know that all things bow before the Three Supernals. The first Course is Sacred, but in the midst thereof another, the Third Aerial which cherisheth Earth in Fire and the Fountain of Fountain, and of all the Fountains. The Matrix containing all, thence abundantly springing forth the generation of multifarious Matter.

Heg:

Conducts Practicus to foot of the Hierophant's Throne and hands to the Practicus the Solid Pyramid of the elements.

Hiero:

This Pyramid is attributed to the Four elements. On the four Triangles are their names, Asch, Fire; Mayim, Water; Ruach, Air; Aretz, Earth; On the apex is the word Eth, composed of the first and last letters of the Alphabet and implying Essence. The Square Base represents the Material Universe, and on it is the word Ohlam, meaning World. (Places Pyramid aside.) The 28th Path of Yetzirah, which answereth unto the letter Tzaddi is called the Natural Intelligence, and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign of Aquarius, the Water bearer unto which is attributed the Countenance of the Man, the Adam, the restored World.

Hiero:

Heg:

Pract:

Move to the West of Altar.

Hiero:

Before you upon the altar is the 17th Key of the Tarot, which symbolically resumes these ideas. The large Star in the center of the Heavens has seven principal and 14 secondary rays, and thus represents the Heptad multiplied by the Triad which yields 21 the number of the Divine name, EHEIEH which as you already know is attached to Kether. In the Egyptian sense it is Sirius, the Dog Star of Isis Sothis; around it are the Stars of the Seven Planets, each with its sevenfold counterchanged operation. The nude female figure with the Star of the Heptagram on her Brow is the synthesis of Isis, of Nephthys and of Athor. She also represents the Planet Venus, through whose Sphere the influences of Chesed descend. She is Aima, Binah and Tebunah, the Great Supernal Mother, Aima Elohim pouring upon the Earth the Waters of Creation, which unite and form a river at her feet; the river going forth from the Supernal Eden, which overfloweth and faileth not. Note well that in this Key she is completely unveiled, while in the 21st Key, she is only partly so. The two Urns contain the Influences from Chokmah and Binah. On the right springs the Tree of Life and on the left the Tree of Knowledge of Good and Evil, whereon the bird of Hermes alights. And therefore does this Key represent the Restored World after the Formless and the Void and the Darkness, the New Adam, the Countenance of the Man which falls in the Sign Aquarius. And therefore doth the Astronomical symbol of this sign represent as it were, the waves

of water, the ripples of that River going forth out of Eden. But therefore, also it is justly attributed unto Air and not unto Water, because it is the Firmament dividing and containing the Waters.

Hierophant and Practicus go to East.

Hiero:

Before you is shown the manner of writing the Holy Name in each of the four Worlds at length, by giving the spelling of each letter. You will note that the spelling of the letter Yod alone alters not. It is a symbol of the unchangeableness of the First Cause. The total of the spelling in each World, is then expressed in Hebrew letters and makes the Secret name of that World. Thus, in Atziluth the total is 72, and the Secret name AUB, in Binah 63 SEG, in Yetzirah 45 MAH and in Assiah 52 BEN. (Indicating the end Tablet.) In the Tablet is shown the method of writing the Hebrew words by the Yetziratic attribution of the alphabet, whence result some curious hieroglyphic symbolism. Thus, Tetragrammaton will be written by Virgo, Aries, Taurus, Aries. Eheieh by Air, Aries, Virgo, Aries; from Yeheshuah, the Qabalistic mode of spelling Jesus. which is simply the Tetragrammaton, with the letter Shin placed therein, we obtain a very peculiar combination; Virgo, Aries, Fire, Taurus, Aries; Virgo born of a Virgin, Aries the Sacrificial Lamb; Fire the Fire of the Holy Spirit; Taurus the Ox of Earth, in whose manger he was laid; and lastly Aries, the flocks of sheep whose herdsmen came to worship him. Elohim yields Air, Libra, Aries; Virgo, Water; the Firmament, the Balanced Force, the Fire of the Spirit (for Aries is a fiery sign operating in the Zodiac) the Virgin Goddess and the Waters of Creation. Returning to the spelling of Yeheshuah, it is easy to see that the Lamb is an appropriate symbol of Jesus, from the prevalence of the Aries symbol, whose Fire is subdued and modified by its other associations.

Hiero:

Returns to his seat.

Heg:

Leads Practicus to West.

Hiereus:

In the Theoricus grade you were shown the lineal figures attributed to the planets. The figures as shown consist of the Dekagram, Endekagram and Dodekagram, together with the two forms of the Enneagram and the remaining forms of the Heptagram and Octogram, which are not so consonant to the Planet. The Heptagram traced in a continuous figure, reflected from every third point, relates to the 7 planets. The Octagram formed of two squares, to the eight lettered Name. The two forms of the Enneagram refer to the Triple Ternary. The three forms of the Dekagram relate to the duplicated Heh, to the Ten Sephiroth and to Malkuth. The three forms of the Endekagram are referred to the Qlippoth. The four forms of the Dodekagram are referred to the Zodiac, the three Quaternions of angular, succedent, cadent and movable, fixed and common. the 4 Triplicities and the 24 thrones of the Elders. (Going to the second Tablet.) The term Polygon is referred to a figure having only salient or



projecting angles, the term Polygram to a figure having reentering angles as well. The number of possible modes of tracing the lineal figures will then be Triangle, 1; Square, 1; Pentangle, 2; Hexangle, 2; Heptangle, 3; Octangle, 3; Enneangle, 4; Dekangle, 4; Endekangle, 4; Dodekangle, 5.

Heg:

Leads Practicus to Tablet in the South.

Heg:

Before you are the Geomantic figures arranged according to their planetary attribution, in the Tree of Life. You will note that Saturn represents the three Supernal Sephiroth summed up in Binah. while Caput and Cauda Draconis are referred to Malkuth.

Hiero:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 28th Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 27th Path will take place.

## TEMPLE OFFICERS

### Part III

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamen, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamen, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamen, Scepter.

Candidate: Black Robe, Red Shoes, Sash.

## REQUIRED MATERIALS

### FOR THE ALTAR

2 Red Tapers  
Calvary Cross Of 6 Squares  
16th Key of the Tarot

## REQUIRED MATERIALS

### FOR THE TEMPLE

Banners Of The East And West  
Temple Pillars  
Hebrew Letters: Mem, Ayin, Peh, Resh, Shin  
Alchemical Symbol Of Sulphur On The Tree Of Life  
Tablet Of Trinity Operating Through The Sephiroth  
Tablet Of 7 Yetziratic Palaces in 10 Sephiroth  
Tablet Of Qlippoth With 12 Princes  
Enochian Fire Tablet  
3 Red Lamps  
Censer  
4 Chairs  
3 Cups Of Water  
3 Small Altars

### Part III

(Temple arranged as in diagram. Temple is darkened.)

Hiero:

Honored Hegemon, You have my command to present the Practicus with the necessary Admission Badge and to admit him (her).

Heg:

Rises goes to door, opens it, presents Practicus with Calvary Cross of 10 squares and admits him.

Heg:

The river Kishon swept them away, that ancient river, the river Kishon, O my soul, thou hast trodden down Strength.

Heg:

Leads Practicus to south and places him before the mystic Pillars.

Hiero:

Monokeris de Astris, the Path now Open to you is the 27th which leads from the Grade of Practicus to the Grade of Philosophus. Take in your right hand the Calvary cross of 10 Squares, and follow your Guide through the Path of Mars.

Heg:

The Lord is a Man of War, the Lord of Armies is his Name.

Heg:

Leads Practicus round to foot of the Dais.

Hiero:

Rises with red lamp in his hand.

Hiero:

Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, he expanded a certain Veil, and therein has instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel but they subsisted not. When the Earth was formless and void; behold this is the reign of Edom; and when Creation was established, lo this is the reign of Israel. And the Wars of Titanic Force in the Chaos of Creation, lo these are the Wars between them. From a Light Bearer of insupportable brightness proceeded a radiating Flame, hurling forth like a vast and mighty hammer those sparks which were the primal Worlds. And these Sparks flamed and scintillated awhile, but being unbalanced they were extinguished. Since lo, the Kings assembled, they passed away together. They themselves beheld, so were they astonished, they feared, they hasted away. And these be the Kings who reigned in Edom, before there reigned a King over Israel.

Heg:

Leads Practicus round the Temple and again halts before Dais.

Hiereus:

Rises with red lamp in his hand.

Hiereus:

The Dukes of Edom were amazed, trembling took hold of the Mighty of Moab. Lord when thou wentest out of Seir, when thou marchedst out of the field of Edom, the Earth trembled and the Heavens dropped, the Clouds also dropped water. Curse ye Meroz said the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the Mighty. The river Kishon swept them away, that ancient river, the river Kishon, O my soul thou hast trodden down strength. He bowed the Heavens also and came down and Darkness was under His Feet. At the Brightness that was before Him, the thick clouds passed. The Lord thundered through the Heavens, and the highest gave His Voice, hailstones and flashings of Fire. He sent out his arrows and scattered them; he hurled forth his Lightnings and destroyed them. Then the channels of the Waters were seen, and the Foundations of the world were discovered. At thy rebuke O Lord, at the blast of the Breath of Thy nostrils. The Voice of Thy Thunder was in the Heavens, the Lightnings lightened the World, the Earth trembled and shook. Thy Way is in the Sea, and Thy Path is in the Great Waters, and Thy Footsteps are not known.

Heg:

Leads Practicus round and halts at Dais as before. Ascends Dais and takes red lamp in his hand.

Heg:

O Lord I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters; the God of Glory thundered, the Lord is upon many Waters. The Voice of the Lord is powerful, the Voice of the Lord is full of majesty. The Voice of the Lord breaketh the Cedars, yea, the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the Flames of Fire. The Voice of the Lord shaketh the Wilderness, yea, the Lord shaketh the Wilderness of Kadesh.

Heg:

Places Candidate in a seat in West of Altar and facing East and takes Calvary Cross from him, returns to place.

Hiero:

Eloah came from Teman of Edom, and the Holy One from Mount Paran. His Glory covered the Heavens, and the Earth was full of His praise, and His brightness was as the Light. He had Karnaim in his hands, and there was the hiding of his Power. Before him went the Pestilence and Flaming Fire went forth at his feet. He stood and measured the Earth. He beheld and drove asunder the nations and the everlasting Mountains were scattered and the perpetual Hills did bow, His ways are everlasting. I saw the tents of: Cushan in affliction and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? Was thine anger against the Rivers? Was thy wrath against the Sea, that thou didst ride upon thine horses and Thy chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled; the Deluge of Waters rolled by; the Deep uttered his Voice and lifted up his hands on high. The Sun and the Moon stood still in their habitation; at the light of thine arrows they went; at the shining of thy glittering spear. Thou didst march through the land in indignation. Thou didst thresh the heathen in thine anger. Thou didst march through the Sea with Thine horses, through the Depth of the mighty Waters.

Heg:

Conducts Practicus to Hierophant and hands to Practicus the Calvary Cross. Lights turned up.

Heg:

The Calvary Cross of 10 squares refers to the 10 Sephiroth in balanced disposition, before which the formless and the void rolled back. It also is the opened out form of the double Cube, and of the Altar of Incense. (Places cross aside.) The 27th Path of the Sepher Yetzirah which answereth unto the letter Peh is called the Exciting Intelligence, and it is so called because by it is created the Intellect of all created beings under the highest Heaven and the excitement of the motion of them. It is, therefore, the reflection of the Sphere of Mars, and the reciprocal Path connecting Netzach with Hod, Victory with Splendor; it is the lowermost of the three reciprocal Paths.

Hiero:

Heg:

Pract:

Move to the West of Altar.

Heg:

Before you upon the Altar is the 16th Key of the Tarot which symbolically resumes these Ideas. It represents a Tower struck by a lightening Flash, proceeding from a rayed circle and terminating in a Triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the Triangle at the end of the Flash issuing from the circle forms exactly the astrological symbol of Mars. It is the power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein, and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the Tower is Light, and the representation of the Tree of Life by the ten circles thus disposed. On the left hand side is Darkness and eleven circles, symbolizing the Qlippoth.

Hiero:

Heg:

Pract:

Move to the Tablet in the East.

Heg:

This represents the Alchemical symbol of Sulphur on the Tree of Life. It does not touch the 4 lower Sephiroth. The Cross terminates in Tiphareth, whereby as it were the Supernal Triangle is to be grasped, and Tiphareth is the purified Man. The meaning of the Alchemical Symbol of Mercury was explained to you in the previous Grade. The symbol of Salt embraces all the Sephiroth but Malkuth, and is as it were, the reconciler between the Sulphur and the Mercury. The horizontal dividing line implies the precept of Hermes as above, so below.

Hiero:

Resumes his place.

Hiereus:

Heg:

Pract:

Move to the Tablets in the West.

Hiereus:

This Tablet represents the Trinity operating through the Sephiroth, and reflected downwards in the four Triangles of the Elements, through the Tree of Life. Notice that Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; and Fire is reflected from Chokmah through Geburah to Netzach. While Malkuth is Earth, the receptacle of the other three. On this second

Tablet is the Image of Nebuchadnezzar, whose head was of Gold, the breast and the arms of Silver, the belly and thighs of Brass, the legs of Iron, the feet part of Iron and part of Clay. In his hands are represented the Hot and Moist Natures.

Heg:

Conducts Practicus to Tablet of Yetziratic Palaces in the South.

Heg:

These are the Seven Yetziratic Palaces, containing the 10 Sephiroth. In each Palace are the six letters from the Divine Name of 42 letters. Thus, the Name of 42 letters has been taken from the 42 first letters of the History of Creation, as far as Beth of the word "Bohu" by various transmutations which are described at length in the Sepher Pardes.

Heg:

Leads Practicus to Tablet in North.

Heg:

These are the Qlippoth with their 12 Princes, who are the heads of the 12 months of the year. In the central square are placed Samael and Asmodai. At the South East are the Man, the Serpent and the Elder Lilith, the wife of Samael. At the North East angle are the Ox and the Ass, the Aggareth, the Daughter of Machalath. At the North West angle are the Scorpion and Asimon the unnamed One, and Nehemah. And at the South West are the Lion and the Horse, the Younger Lilith, the Wife of Asmodai.

Hiero:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 27th Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception in the Grade of Philosophus will take place.

## TEMPLE OFFICERS

### Part IV

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamen, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamen, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamen, Scepter.

Candidate: Black Robe, Red Shoes, Sash.

## REQUIRED MATERIALS

### FOR THE ALTAR

3 Red Lamps  
White Triangle And Red Cross  
Calvary Cross Of 6 Squares  
Diagrams Of Eden Before And After The Fall  
Lamen Of 6 Squared Calvary Cross

## REQUIRED MATERIALS

### FOR THE TEMPLE

Banners Of The East And West  
Temple Pillars  
Hebrew Letters: Kaph, Nun, Peh, Tzaddi, Qoph  
Kamea And Sigils Of Venus  
Diagram Of Tree Of Life With Daath  
Diagram Of Tree Of Life In Four Worlds  
Burnt Offering  
Diagram Of Brazen Sea  
Enochian Fire Tablet  
3 Red Lamps  
Censer  
4 Chairs  
3 Cups Of Water  
3 Small Altars

### Part IV

## ADVANCEMENT CEREMONY OF PHILOSOPHUS

Hiero:

Honored Hegemon instruct the Practicus in the proper alarm, present him with the necessary admission badge and admit him. (Hegemon goes without and instructs the Practicus to give an alarm of 7 Knocks. Hegemon then admits Practicus.) In the North West are the Portals of the 29th and 28th Paths by which you have symbolically entered this Grade from the Zelator and Theoricus Grades, respectively, while in the North is the Portal of the 27th Path, by which you have just passed from the Grade of

Practicus.

Heg:

Leads Practicus forward to Hiereus.

Hiereus:

By what symbol dost thou enter herein?

Heg:

By the peculiar emblem of the Hegemon, which is the Calvary Cross of 6 squares within a circle.

Hiereus:

This Cross embraces as you see Tiphareth, Netzach, Hod and Yesod and rests upon Malkuth. The surrounding circle includes Chesed, Geburah and Malkuth. Also the Calvary Cross of 6 squares forms the cube, and is thus referred to the 6 Sephiroth of Microprosopus, which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

Heg:

Resumes his seat.

Hiero:

Moves to West of Altar.

Hiero:

This is the symbolic representation of the Fall. For the Great Goddess who in the Practicus Grade was supporting the columns of the Sephiroth in the form of the Sign of Theoricus being tempted by the Tree of Knowledge (whose branches indeed, tend upward into the Seven lower Sephiroth, but also tend downwards into the Kingdom of the Shells) reached down into the Qlippoth, and immediately the columns were unsupported, and the Sephirotic system was shattered, and with it fell Adam, the Microprosopus. Then arose the Great Dragon with 7 heads and 10 horns, and the Garden was made desolate, and Malkuth was cut off from the upper Sephiroth by his intersecting folds, and linked unto the Kingdom of the Shells, and the 7 lower Sephiroth were cut from the three Supernal in Daath; at the feet of Aima Elohim. And on the heads of the Dragon are the Names and Crowns of the eight Edomite Kings, and upon the horns are the names of the 11 Dukes of Edom. And because in DAATH was the utmost rise of the Great Serpent of Evil, therefore is there as it were, another Sephira, making eight heads according to the number of the 8 Kings. And for the Infernal and Averse Sephiroth 11 instead of 10, according to the number of the Dukes of Edom. And hence were the Rivers of Eden desecrated, and from the mouth of the Dragon rushed the Infernal Waters in DAATH. And this is Leviathan, the piercing Serpent, even Leviathan, the Crooked Serpent. But between the devastated Garden and the Supernal Eden, Tetragrammaton Elohim placed the letters of the Name and the Flaming Sword, that the uppermost part of the Tree of Life might not be involved in the Fall of Adam. And thence was it necessary that the Second Adam should come to restore all things and that the



First Adam had been extended on the Cross of the Celestial Rivers, so the Son should be crucified on the Cross of the Infernal Rivers in Daath. Yet to do this he must descend unto the lowest first even unto Malkuth and be born of her. The Grade of Philosophus is referred unto the Sephira Netzach and the 27th, 28th, and 29th Paths are bound thereto. The Sign of the Grade is given by raising the arms above the head making with the thumbs and fingers a triangle apex upwards. This represents the element of Fire, to which this Grade is attributed, and also the Spirit which moved upon the Waters of Creation. The Grip or Token is the general grip of the First Order. The Grand Word is a name of nine letters Tetragrammaton Tzabaoth, which means the Lord of Armies. The mystic number is 28 and from it is formed the Pass Word of the Grade which is Koch (Kaph, Cheth) meaning Power. It should be lettered separately when given. Unto this Grade and unto the Sephira Netzach, the 7th Path of the Sepher Yetzirah is referred. It is called the Recondite Intelligence and it is so called because it is the Refulgent Splendor of all the intellectual Virtues which are perceived by the Eyes of the Mind and by the contemplation of Faith. The distinguishing badge of this Grade, which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the numbers 4 and 7 within a circle and a square respectively left and right of its summit, and below the number 37, the numbers 27, 28 and 29 in bright green between narrow parallel lines of the same color. This Grade is especially referred unto the element of Fire and therefore the Great Watch Tower or Terrestrial Tablet of the South forms one of its principal emblems.

Hiero:

Pract:

Move to the South.

Hiero:

It is known as the fourth or great Southern Quadrangle, or Tablet of Fire and it is one of the four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the 3 Great Holy Secret Names of God OIP TEEA PDOCE which are borne upon the Banners of the South, and the numberless Divine and Angelic names which appertain unto the Element of Fire. The meaning of the other Tablets have been already explained to you.

Hiero:

Pract:

Move to the Altar.

Hiero:

The triangle surmounting the cross upon the Altar, represents the Fire of the Spirit surmounting the cross of Life and of the Waters of Eden. You will note that it thus forms the alchemical emblem of Sulphur. The red lamps at the angles of the triangles are the three fold forms of Fire.

Hiero:

Pract:

Proceed to the East.

Hiero:

The Portals in the East and North East conduct to the Higher. The others are those of the Paths you have already traversed. This Grade is also related to the Planet Venus. Its Kamea or mystical square is formed of 49 squares containing the numbers from 1 to 49 arranged so as to show the same sum each way. The ruling numbers are 7, 49, 175 and 1252. This Tablet (indicating it) shows the mystical Names and Seals drawn from the Kamea of Venus. The Seals are formed by lines drawn from and to, certain numbers upon the Square. The name answering to 7 is AHA, that answering to 49 is HAGIEL, the Intelligence of Venus; that answering to 175 is Qedemei the Spirit of Venus and lastly that answering to 1252 is BENI SERAPHIM the name of the Intelligence of Venus. On this Tablet is shown the meaning of the symbol of Venus on the Tree of Life. It embraces all the Sephiroth, and is therefore the fitting symbol of the Isis of Nature. Hence also its circle is always represented larger than that of Mercury.

Hiero:

Resumes his seat.

Heg:

Leads Practicus to Hiereus.

Heg:

Hiereus:

Pract:

Move to West.

Hiereus:

On this Tablet (indicating it) are shown the Paths when arranged with DAATH added to the Sephirotic Tree. It differs from the other and more usual attributions. Furthermore it is not so correct, as Daath is not properly speaking, a Sephira. On this Tablet (indicating it) is shown the arrangement of the Sephiroth in the Four Worlds, each Sephira with its own 10 Sephiroth inscribed inside, so that the total number is 400, the number of Tau the last letter of the alphabet.

Hiereus:

Resumes his place.

Heg:

Leads Practicus to Tablet in South.

Heg:

This is the symbolism of the Altar of Burnt Offering which King Solomon built. It was formed of a four-fold cube, 20 cubits square and 10 feet high, 10 are the principal parts which you here see classified above, as under the Sephiroth, and forming thus the Triangle of Fire above it.

Heg:

Leads Practicus to Tablet in North.

Heg:

This is the symbolism of the Brazen Sea, which King Solomon made. It was 10 cubits diameter answering to the Sephiroth; the height was 5 cubits the number of the letter Heh. 30 cubits was its circumference, the 10 cubits multiplied by the Ternary. Beneath the rim were 300 knots, the number of the Holy letter Shin and of the name Ruach Elohim and it stood upon the 12 oxen, answering to the 12 Stars of the Crown of Aima, the Great Mother. It is the synthesis of Binah, containing the Waters of Creation.

Heg:

Places Candidate in a seat in West facing Hierophant.

Hiero:

Returns to place.

Hiero:

I now congratulate you, Honored Frater (Soror) on having passed through the ceremony of Philosophus and in recognition thereof, I confer upon you the Mystic title of Pharos Illuminans, which means the illuminating Tower of Light and I give you the symbol of ASCH, which is the Hebrew word for Fire. And as having attained at length unto the highest Grade of the First Order, and being as it were, the connecting link with the Second Order, I further confer upon you the title of respect of Honored Frater(Soror) and I give you the further symbol of Phrath or Euphrates, the 4th River.

Hiero:

(Knocks) In the Name of Tetragrammaton Tzabaoth, I now proclaim that you have been duly advanced to the Grade of Philosophus and that you are Lord (Lady) of the 27th, 28th and 29th Paths.

Hiereus:

Honored Frater, as a member of this important Grade, you are eligible for the post of Hiereus. When a vacancy occurs you are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order in the working of the Temple to which you are attached. To study thoroughly the mysteries which have been unfolded to your view, in your progress from the humble position of a Neophyte. So that yours may be not the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honored you so far. Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament alike to your Temple and to your Order.

## CLOSING

Hiero:

(Knocks) Honored Fraters and Sorors, assist me to close the Temple in the Grade of Philosophus. Honored Hegemon, see that the Temple is properly guarded.

(Done.)

Heg:

(Knocks) Very Honored Hierophant the Temple is properly guarded.

Hiero:

Let us adore the Lord and King of Fire. (Knocks)

All face East.

Hiero:

Tetragrammaton of Hosts, Mighty and Terrible; the Commander of the Ethereal Armies art Thou. Amen.

All salute.

Hiero:

Quits his throne and goes to Tablet of Fire in South.

All face South.

Hiero:

Let us rehearse the prayer of the Salamanders or Fire Spirits. (Knocks)  
Immortal, Eternal, Ineffable and uncreated Father of All, borne upon the Chariot of Worlds, which ever roll in ceaseless motion. Ruler over the Ethereal Vastness, where the Throne of Thy Power is raised from the summit of which Thine eyes behold all, and Thy pure and Holy ears hear all, help us thy children, whom thou hast loved since the Birth of the Ages of Time. Thy Majesty Golden, Vast and Eternal, shineth above the Heaven of Stars; above them art Thou exalted, O Thou Flashing Fire. There Thou illuminateth all things with Thine insupportable Glory, whence flow the ceaseless streams of splendor which nourish Thine Infinite Spirit. This Infinite Spirit nourisheth all, and maketh that inexhaustable treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning. From this Spirit arise those most Holy Kings, who are around Thy Throne and who compose Thy court. O Universal Father! One and Alone! Father alike of Immortals and of Mortals! Thou hast especially created Powers similar unto Thy thought Eternal and unto Thy venerable Essence. Thou hast established them above the Angels who announce Thy Will to the World. Lastly, thou hast created us as a Third Order in our Elemental Empire. There our continual exercise is to praise and to adore Thy desires.

There we ceaselessly burn with Eternal Aspiration unto Thee O Father, O Mother of Mothers, O Archetype Eternal of Maternity and of Love, O Son, the flower of all Sons, Form of all forms, Soul, Spirit, Harmony and Numeral of all Things. Amen.

Hiero:

Making with his scepter the banishing Circle and Pentagram in the air in front of the Tablet.

Hiero:

Depart ye in peace unto your abodes and habitations. May the blessing of Elohim be upon you. Be there ever peace between us and you and be ye ready to come when ye are called. (Knocks)

Hiero:

Returns to place.

All face East.

Hiero:

In the Name of Tetragrammaton Tzabaoth, I declare This Temple closed in the Grade of Philosophus.

Hiero:

(Knocks 3, 3, 1)

Hiereus:

(Knocks 3, 3, 1)

Heg:

(Knocks 3, 3, 1)

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First Knowledge Lecture:

(Neophyte Degree)

1. The Four Elements of the Ancients are duplicated conditions of:

Heat and Dryness..... Fire

Heat and Moisture.....Air

Cold and Dryness.....Earth

Cold and Moisture.....Water

2. The Signs of the Zodiac are twelve:

- |     |              |                   |
|-----|--------------|-------------------|
| 1.  | Aries,       | The Ram           |
| 2.  | Taurus,      | The Bull          |
| 3.  | Gemini,      | The Twins         |
| 4.  | Cancer,      | The Crab          |
| 5.  | Leo,         | The lion          |
| 6.  | Virgo,       | The Virgin        |
| 7.  | Libra,       | The Scales        |
| 8.  | Scorpio,     | The Scorpion      |
| 9.  | Sagittarius, | The Archer        |
| 10. | Capricorn,   | The goat          |
| 11. | Aquarius,    | The Water- Bearer |
| 12. | Pisces,      | The Fishes        |

These Twelve Signs are distributed among the Four Triplicities, or sets of three Signs, each being attributed to one of the Four Elements, and they represent the operation of the elements in the Zodiac.

Thus to Fire belong

Aries, Leo and Sagittarius

, ,

Thus to Earth belong

Taurus, Virgo and Capricorn

, ,

Thus to Air belong

Gemini, Libra and Aquarius

, ,

Thus to Water belong

Cancer, Scorpio and Pisces

, ,

### 3. To the Ancients,

six Planets were known besides the Sun, which they classed with the Planets. they also assigned certain planetary values to the North and South Nodes of the Moon--that is, the point where her orbit touches that of the Ecliptic.

These they named Caput Draconis, Head of the Dragon,

and Cauda Draconis, Tail of the Dragon.

Since the discovery of two more distant Planets, Neptune and Uranus or Herschel, these two terms have been partially replaced by them.

The effect of Caput Draconis is similar to that of Neptune, .

The effect of Cauda Draconis is similar to that of Uranus, .

The Old Planets are:

Moon  
Mercury  
Venus  
Sun  
Mars  
Jupiter  
Saturn

### 4. The Hebrew Alphabet

Each letter represents a number and also has a meaning.

PLATE I.- TABLE OF HEBREW AND CHALDEE LETTERS

No.        Hebrew and Chaldee Letters

Name

Significance

of Name

Sound or Power

Roman Letters Used  
Numerical Value

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15



16

17

18

19

20

21

22

Aleph

Beth

Gimel

Daleth

He

Vau

Zayin

Cheth

Teth

Yod

Caph

Lamed

Mem

Nun

Samekh

Ayin

Pe

Tzaddi

Qoph

Resh

Shin

Tau

Ox

House

Camel

Door

Window

Peg, Nail

Weapon, sword

Enclosure, fence

Serpent

Hand

Palm of the Hand

Ox-goad

Water

Fish

Prop, support

Eye

Mouth

Fishing-hook

Back of the head

Head

Tooth

Sign of the Cross

a (soft breathing)

b, bh (v)

g (hard), gh

d, dh (flat th)

h (rough breathing)

v, u, o

z, dz

ch, h (guttural)

t (strong)

i, y (as in yes)

k, kh

l

m

n

s

o, aa, ng (guttural)

p, ph (f)

ts, tz, j

q, qh (guttural)

r

sh, s

th, t

A

B

G

D

H

V

Z

Ch

T

I

K

K

M

N

S

O

P

Tz

Q

R

Sh

Th

1 (Thousands are  
2 denoted by a  
3 larger letter; Thus  
4 an Aleph larger  
5 than the rest of  
6 the letters  
7 among which it is,  
8 signifies not 1,  
9 but 1000).

10

20 final = 500

30

40 final = 600

50 final = 700

60

70

80 final = 800

90 final = 900

100 (The finals are not

200 always considered as

300 bearing an increased

400 numerical value)

### Five Letters

have a different shape when written at the end of a word and also have a different number.

Mem (final) Of these finals, Mem is distinguished as being the only oblong letter.

,,, The other four - Kaph, Nun, Pe, Tzaddi, have tails which should descend below the line as shown.

Hebrew and Chaldee letters are written from right to left.

The Hebrew Qabalists referred the highest and most abstract ideas to the Emanations of Deity or Sephiroth They made them ten in number. Each one is a Sephira, and when arranged in a certain manner they form the Tree of Life.

Hebrew Letters are holy symbols. They should be carefully drawn and square.

The Sephiroth are:

1. KETHER K - Th- R The Crown
2. CHOKMAH Ch - K - M - H Wisdom
3. BINAH B - Ī - N - H Understanding
4. CHESED Ch - S - D Mercy
5. GEBURAH G - B - U - R - H Severity
6. TIPHARETH Th - P - A - R - Th Beauty
- 7.

- |     |         |                    |                |
|-----|---------|--------------------|----------------|
|     | NETSACH | N - TZ - Ch        | Victory        |
| 8.  | HOD     | H - O - D          | Glory          |
| 9.  | YESOD   | Y - S - O - D      | The Foundation |
| 10. | MALKUTH | M - L - K - U - Th | The Kingdom    |

## MEDITATION No. 1

### Let the Neophyte

consider a point as defined in mathematics--having position, but no magnitude--and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realize the immanence of the Divine throughout Nature in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first--and for longer as you get used to preventing the mind from wandering. Think now of the subject for meditation in a general way--then choose out one thought or image and follow it to its conclusion.

The simplest rhythm for the beginner is the Fourfold Breath.

1. Empty the lungs and remain thus while counting to 4.
2. Inhale, counting to four, so that you feel filled with breath to the throat.
3. Hold this breath while counting four.
4. Exhale, counting four until the lungs are empty.

This should be practiced, counting slowly or quickly till you obtain a rhythm that suits you--one that is comfortable and stilling.

Having attained this, count the breath thus for two or three minutes, till you feel quiet, then proceed with the meditation.

## THE LESSER RITUAL OF THE PENTAGRAM

### INVOKING

Take a steel dagger in the right hand. Face east.

Touching thy forehead say 'ATEH' ('Thou art' )

Touch thy breast. Say 'MALKUTH' ('The Kingdom' )

Touch thy right shoulder. Say 'VE-GEBURAH' ('The Power' )

Touch thy left shoulder. Say 'VE-GEDULAH' ('and the Glory')

Clasp thy hands before thee. Say 'LE-OLAM' ('forever')

Dagger between fingers, point up and say 'AMEN'

Make in the air towards the East the invoking Pentagram as shown and, bringing the dagger point to the center of the Pentagram, vibrate the Deity Name Yod-He-Vau-He imagining that your voice carries forward to the East of the Universe.

Holding the dagger out before you, proceed to the South, make the Pentagram, and vibrate the diety name 'Adonai'

Go to the West, make the Pentagram and vibrate 'Eheieh'.

Go to the North, make the Pentagram and vibrate 'Aglá' .

Return to the East and complete your Circle by bringing the dagger point to the center of the first pentagram.

Stand with arms outstretched in the form of a cross and say:

'Before me Raphael,

Behind me Gabriel,

At my right hand Michael,

at my left hand Auriel!

Before me flames the Pentagram -

Behind me shines the six-rayed star!'

Again make the Qabalistic Cross as directed above, saying ATEH, etc.

For Banishing use the same Ritual, but reversing the direction of the lines of the Pentagram.



## THE USES OF THE PENTAGRAM RITUAL

1. As a form of prayer the invoking ritual should be used in the morning and the banishing in the evening. (To banish begin at the lower left point, then up to the top, continue). The names should be pronounced inwardly in the breath vibrating it as much as possible and feeling that the whole body throbs with the sound and sends out a wave of vibration directed at the ends of the quarter.

2. As a protection against impure magnetism, the Banishing Ritual can be used to get rid of obsessing or disturbing thoughts. Give a mental image to your obsession and imagine it formulated before you. Project it out of your aura with the Saluting Sign of a Neophyte, and when it is away about three feet prevent its return with the Sign of Silence.

Now imagine the form in the East before you and do the Banishing Ritual of the Pentagram to disintegrate it, seeing it, in your mind's eye, dissolving on the further side of your ring of flame.

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing in robes and holding a dagger. Put your consciousness in this form and go to the East. Make yourself 'feel' there by touching the wall, opening your eyes, stomping on the floor, etc. Begin the ritual and mentally go around the room vibrating the words and trying to feel them coming from the form. Finish in the East and try to see your results in the Astral Light, then walk back and stand behind the head of your body and let yourself be reabsorbed.

## THE PILLARS

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystic meaning of the two pillars called in the Ritual the 'Pillars of Hermes' of 'Seth' and of 'Solomon'. In the ninth chapter of the Ritual of the Dead they are referred to as the 'Pillars of Shu', the 'Pillars of the Gods of the Dawning Light' and also as the 'North and South Columns of the Gate of the Hall of Truth'. In the 125th Chapter they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the Negative Confession. The archaic pictures on the one Pillar are painted in black upon a white background, and those on the other in white upon a black background in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the Spirit, the Ruach Elohim, begins to formulate the ineffable NAME, that name which the ancient rabbis have said 'rushes through the universe', that name before which the darkness rushes back at the birth of time.

The flaming red triangular capitals which crown the summit of the Pillars represent the triune manifestation of the Spirit of Life, the Three Mothers of the Sefer Yetzirah, the Three Alchemical Principals of Nature, the Sulphur, the Mercury and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both Pillars rise the lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapters of the Ritual of the Dead, the Egyptian 'Per-em-Hrw' or the 'Book of Coming Forth Into the Day', the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the Pyramids of the Kings of the 5th and 6th dynasties at Sakarah, the recension of the 11th and 12th dynasties on the sarcophagi of the period, and the Theban recension of the 18th dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris with whom he is now symbolically identified. 'That they may also be One of us', said the Christ of the New Testament. 'I am Osiris', said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris and thereby justified, and the Son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th Chapter, been very carefully translated for the purpose of this lecture by the V.H. Frater M.W.T. and the V.H. Soror S.S.D.D. has made many valuable suggestions with regard to the interpretation. The title and preface to the 17th Chapter reads:

"Concerning the exaltation of the glorified ones, of coming and going forth in the divine domain, of the genies of the beautiful land of Amentet. Of coming forth in the light of day in any form desired, of hearing the voices of nature by being enshrined as a living Ba."

And the rubric is:

"The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon the Earth. May all the words of the Adept be fulfilled."

Owing to the complex use of symbols, the ritual translation of the chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as

nearly as possible the ideas conveyed by the ancient Egyptians in this glorious triumphal song of the Soul of Man made One with Osiris, the Redeemer.

"I am TUM made One with all things."

"I have become NU. I am RA in his rising ruling by right of his Power. I am the Great God self-begotten, even NU, who pronounced his Names, and thus the Circle of the Gods was created."

"I am Yesterday and know Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning, I am the Spirit made manifest, and armed with two vast eagle's plumes. Isis and Nephthys are their names, made One with Osiris."

"I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when initiates make offerings to the Everlasting Gods. I have passed along the Pathway. I know the Northern and Southern Pillars, the two Columns at the Gateway of the Hall of Truth."

"Stretch unto me your hands, O ye dwellers in the center. For I am transformed to a God in your midst. Made One with Osiris I have filled the eye-socket in the day of the morning when Good and Evil fought together."

"I have lifted up the cloud-veil in the Sky of the Storm. Till I saw RA born again from out the Great Waters. His strength is my strength and my strength is His strength. Honour to you, Lords of Truth, Chiefs who Osiris rules. Granting release from Sin, Followers of Ma where rest is glorious. Whose throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you to drive away my faults. As ye did to the Seven Glorious Ones who follow their lord Osiris. I am that Spirit of Earth and the Sun."

"Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the Horizon as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my mouth is as a flame. I light upon the Earth in my glory. Eyes cannot gaze upon my daring beams, as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon the Earth with the strength of RA. I have come into Harbour as Osiris made perfect. Let priestly offerings be made to me as one in the train of the Ancient of Days. I brood as the Divine Spirit. I move in the Firmness of my strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in their Domain of Horus where the Spirit and the Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate and has

received the New Years Feast with Incense, at the marriage of Earth with Heaven."

"TUM has built his Bridal Chamber. RURURET has founded his Shrine. The Procession is completed. HORUS has purified, SET has consecrated, SHU made One with Osiris has entered his heritage."

"As TUM he has entered the Kingdom to complete union with the Invisible. Thy Bride, O Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thy enemies are cast down. The Powers of Darkness are Destroyed. The Champions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy power is exceeding great. The Gods curse him that curseth Thee. Thine Aspirations are fulfilled. Thou art the Mistress of Splendour. They are destroyed who barred Thy way."

The 125th Chapter is concerned with the entry of an initiate into the Hall of the Two Columns of Justice and commenced with a most beautiful and symbolic description of Death. as a journey from the barren wilderness of Earth to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

"I have come from afar to look upon thy beauties. My hands salute thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there come not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the House of Osiris, I saw the marvels that were there. The Princes of the Gates in their Glory"

The illustrations in this Chapter represent the Hall of Truth as seen through the open leaves of its door. The hall is presided over by a God who holds his right hand over the cage of a hawk and his left over the food of Eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolising justice and firey power. The door leaf which completes the right hand of a stall is called 'Possessor of Truth controlling the Feet' , while that on the left is 'Possessor of strength binding the male and female animals' . The 42 judges of the dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presides has been denied.

This chapter describes the introduction of an initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant, receives from him an account of his initiation. and is satisfied by his right to enter. He states that he has been taken into the ante-chamber of the Temple and there stripped and blindfolded, he had to grope for the entrance to the Hall, and having found it he was reclathed and annointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS

again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says, "Pass on, thou knowest it".

Among other things the initiates states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he had washed in the washing place of the South, and rested in the North, in the place called 'Son of the Deliverers' and he becomes the Dweller under the Olive Tree of Peace, and how he was given a tall flame of fire and a scepter of cloud which he preserved in the salting tank in which mummies are swathed. And he found there another scepter called 'Giver of Breath' and with that he extinguished the flame and shattered the scepter of cloud, and made a lake of it. The initiate is then brought to the actual Pillars and has to name them and their parts under the symbol of the Scales of a Balance . He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated the plea of the Hall cries out against his steps, saying, "Because I am silent, because I am pure." and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil and has overcome the influence of the Planets, and THOTH says to him, "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" and the Initiate replies, "Osiris!"

And it is immediately proclaimed: "Thy meat shall be from the Infinite and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on earth, for thou hast overcome."

Thus, these two chapters, which are represented by their illustrations on the Two Pillars, represent the advance and purification of the Soul and its union with Osiris the Redeemer, in the Golden Dawn of the Infinite Light, in which the Soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS AM PEKHT

KONX OM PAX

LIGHT IN EXTENSION!

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Second Knowledge Lecture:

(Zelator Degree)

( Stuck - "Water and Fire")

The Names and Alchemical Symbols of the Three Principles of Nature are:

SULPHUR

MERCURY

SALT

The metals attributed to the Planets in Alchemy are:

LEAD

GOLD

TIN

COPPER OR BRASS

IRON

QUICKSILVER (Mercury)

SILVER

The following terms are used in books about Alchemy. They have the meanings given below.

Sol Philosophorum

The Pure Living Alchemical Spirit of Gold--the refined essence of heat and fire

Luna Philosophorum

The Pure Living Alchemical Spirit of Silver--the refined essence of heat and moisture

The Green Lion

The Stem and Root of the Radical Essence of Metals

The Black Dragon

Death--Putrefaction--Decay.

The King

Red--The Qabalistic Microprosopus

Tiphareth-- analogous to Gold and the Sun

The Queen

White--The Qabalistic Bride of Microprosopus

Malkah--analogous to Silver and the Moon

The Four Orders of the Elements are:

- |                              |             |
|------------------------------|-------------|
| 1. The Spirits of the Earth: | Gnomes      |
| 2. The Spirits of the Air:   | Sylphs      |
| 3. The Spirits of the Water: | Undines     |
| 4. The Spirits of the Fire:  | Salamanders |

These are the Essential Spiritual Beings called upon to praise God in the 'Benedicite Omnia Opera'.

The Kerubim are the Living Powers of Tetragrammaton on the Material Plane and the Presidents of the Four Elements. They operate through the Fixed or Kerubic Signs of the Zodiac and are thus symbolized and attributed:

Kerub of Air-----Man-----Aquarius

Kerub of Fire-----Lion-----Leo

Kerub of Earth-----Bull-----Taurus

Kerub of Water-----Eagle-----Scorpio

Tetragrammaton means 'Four-Lettered Name' and refers to the Unpronounceable Name of God symbolized by 'Jehovah'.

The Laver of Water of Purification refers to the waters of Binah, the Female Power reflected in the Waters of Creation.

The Altar of Burnt Offering for the sacrifice of animals symbolizes the Qlipoth, or Evil Demons of the plane contiguous to and below the Material Universe. It points out that our passions should be sacrificed.

The Qlipoth are the Evil Demons of Matter and the Shells of the Dead.

The Altar of Incense in the Tabernacle was overlaid with gold. Ours is Black to symbolize our work which is to separate the philosophic Gold from the Black Dragon of Matter.

This altar diagram shows the Ten Sephiroth with all the connecting Paths numbered and lettered, and the Serpent winding over each Path. Around each Sephira are written the names of the Deity, Archangel and Angelic Host attributed to it. The Twenty-Two Paths are bound together by the Serpent of Wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the Flaming Sword.

The Flaming Sword is formed by the Natural Order of the Tree of Life. It resembles a Flash of Lightning.



Together the Sephiroth and the Twenty-Two Paths form the 32 Paths of the Sefer Yetzirah, or Book of Formation.

The Two Pillars on either side of the Altar represent:

Active: The White Pillar on the South Side. Male. Adam. Pillar of Light and Fire. Right Kerub. Metatron.

Passive: The Black Pillar on the North Side. Female. Eve. Pillar of Cloud. Left Kerub. Sandalphon.

## THE SECOND MEDITATION

LET THE ZELATOR meditate on a straight line. Let him take a ruler or pencil and by moving it a distance equal to its length, outline a square.

Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavour to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of SALT, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the EARTH SPIRITS in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator Grade.

Let him meditate upon the EARTH TRIPLICITY, visualizing the symbols of a BULL--a VIRGIN--a GOAT which stand for KERUBIC EARTH--MUTABLE EARTH--CARDINAL EARTH.

For the above ideas consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

The Four Worlds of the Qabalah are:

- |    |          |            |                             |
|----|----------|------------|-----------------------------|
| 1. | ATZILUTH | Archetypal | Pure Diety                  |
| 2. | BRIAH    | Creative   | Archangelic                 |
| 3. | YETZIRAH | Formative  | Angelic                     |
| 4. | ASSIAH   | Action     | Action, Man, Shells, Demons |

The Ten Houses, or Heavens, of Assiah, the Material World, are:

- |     |                        |                     |
|-----|------------------------|---------------------|
| 1.  | Premium Mobile         | Rashith ha-Gilgalim |
| 2.  | Sphere of the Zodiac   | Mazloth             |
| 3.  | Sphere of Saturn       | Shabbathai          |
| 4.  | Sphere of Jupiter      | Tzedeq              |
| 5.  | Sphere of Mars         | Madim               |
| 6.  | Sphere of Sol          | Shemesh             |
| 7.  | Sphere of Venus        | Nogah               |
| 8.  | Sphere of Mercury      | Kokab               |
| 9.  | Sphere of Luna         | Levanah             |
| 10. | Sphere of the Elements | Olam Yesodoth       |

## THE DIVINE NAMES ATTRIBUTED TO THE SEPHIROTH

### Choir of Angels (Yetzirah)

(The definitions of the Hebrew Names can only be approximate and were not given in the actual GD texts. For the most part the tables of Bill Heidrick was consulted among others)

- |    |         |                   |                            |
|----|---------|-------------------|----------------------------|
| 1. | Kether  | Chayoth ha-Qadesh | The Holy Living Creatures  |
| 2. | Chokmah | Auphanim          | The Wheels / Spinning Ones |

- |             |             |                                 |
|-------------|-------------|---------------------------------|
| 3. Binah    | Aralim      | The Might Ones / Thrones        |
| 4. Chesed   | Chashmalim  | The Shining Ones                |
| 5. Geburah  | Seraphim    | The Burning Ones / Exalted Ones |
| 6. Tipharet | Melekim     | Kings                           |
| 7. Netzach  | Elohim      | Deities                         |
| 8. Hod      | Beni Elohim | Sons of the Gods                |
| 9. Yesod    | Kerubim     | Cherubs                         |
| 10. Malkuth | Ashim       | Fiery Spirits                   |

#### Archangelic Name (Briah)

- |             |            |                      |
|-------------|------------|----------------------|
| 1. Kether   | Metatron   | "Beyond the Thrones" |
| 2. Chokmah  | Raziel     | Secret of God        |
| 3. Binah    | Tzaphqiel  | Hidden Voice of God  |
| 4. Chesed   | Tzadqiel   | Righteousness of God |
| 5. Geburah  | Kamael     | Longing of God       |
| 6. Tipharet | Raphael    | Healing of God       |
| 7. Netzach  | Haniel     | Ship of God          |
| 8. Hod      | Michael    | Like God             |
| 9. Yesod    | Gabriel    | Might One of God     |
| 10. Malkuth | Sandalphon | Soul of the Redeemer |

#### Divine Name (Atziluluth)

- |             |                     |                                          |
|-------------|---------------------|------------------------------------------|
| 1. Kether   | Eheieh              | I am                                     |
| 2. Chokmah  | Yah                 | S/he is                                  |
| 3. Binah    | Yhvh Elohim         | S/he is Male and Female Deities          |
| 4. Chesed   | El                  | He is Mighty                             |
| 5. Geburah  | Elohim Gibor        | The Male and Female Deities are Mighty   |
| 6. Tipharet | Yhvh Eloah ve-Daath | God (male) + Knowledge                   |
| 7. Netzach  | Yhvh Tzabaoth       | God is Splendor                          |
| 8. Hod      | Elohim Tzabaoth     | The Male and Female Deities are Splendor |

|             |                 |                             |
|-------------|-----------------|-----------------------------|
| 9. Yesod    | Shaddai El Chai | Almighty God Lives Forever! |
| 10. Malkuth | Adonai ha-Aretz | Lord of the Earth           |

## PLANETARY NAMES

Symbol   Hebrew Name of Planet   Angel Intelligence   Spirit

|            |         |                                               |                 |
|------------|---------|-----------------------------------------------|-----------------|
| Shabbathai | Cassiel | Agiel                                         | Zazel           |
| Tzedek     | Sachiel | Iophiel                                       | Hismael         |
| Madim      | Zamael  | Graphiel                                      | Bartzabel       |
| Shemesh    | Michael | Nakhiel                                       | Sorath          |
| Nogah      | Hanael  | Hagiel                                        | Kedemel         |
| Kokab      | Raphael | Tiriel                                        | Taphthartharath |
| Levanah    | Gabriel | Malkah be Tarshisim ve-ad Ruachoth Schechalim |                 |

Schad Barschemoth ha-Shartathan

The traditional Tarot consists of a pack of 78 cards made up of Four Suits of 14 cards each, together with 22 Trumps, or Major Arcana, which tell the story of the Soul.

Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

the Four Suits are:

1. Wands or Sceptres comparable to      Diamonds      "
2. Cups of Chalice comparable to      Hearts      ©

3. Swords comparable to Spades      a  
 4. Pentacles or Coins comparable to Clubs §

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Third Knowledge Lecture:

(Zelator Degree)

THE SOUL is divided by the Qabalists into three Principal Parts:—

1. NESCHAMAH The Highest Part, answering to the Three Supernals.

2. RUACH The Middle Part, answering to the six Sephiroth from CHESED to YESOD, inclusive.

5. NEPHESCH The lowest, answering to MALKUTH.

NESCHAMAH answers to the higher aspirations of the Soul.

RUACH answers to the mind and reasoning powers.

NEPHESCH answers to the animal instincts.

CHIAH answers to CHOKMAH, YECHIDAH TO KETHER, while NESCHAMAH itself is referred to BINAH.

The Sepher Yetzirah divides the Hebrew Letters into three Classes of Three, Seven, and Twelve.

Three Mothers      \_\_\_\_\_ , ,

Seven Double Letters      \_\_\_\_\_ , , , , , ,

Twelve Single Letters      \_\_\_\_\_ , , , , , , , , , , , ,

The Holy Place embraces the symbolism of the 22 Letters.

The Table of Shew-Bread, the Single Letters.

The Altar of Incense the Three Mothers.

Astral Spirits are those belonging to the Astral Plane. Such are false and illusionary forms, shells of the dead, and Ghosts and Phantoms.

Elemental Spirits are those belonging to the nature of the Elements; some are good and some are evil.

An Angel is a pure and high Spirit of unmixed good in office and operation.

In the Tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the Letters of Tetragrammation thus:—

Sceptres or Wands to ——— Yod

Cups ————— Heh

Swords ————— Vau

Pentacles ————— Heh (final)

The Four Suits also refer to the Four Worlds of the Qabalists thus:—

Sceptres to ————— Atziluth

Cups ————— Briah

Swords ————— Yetzirah

Pentacles ————— Assiah

The Honours of the Tarot Pack are, as it were, the Vice-gerants of the Great Name, in the Qabalistic World

to which each suit is referred. They also symbolise Father, Mother, Son, Daughter; Birth, Life, Death, Resurrection.

## THE FLYFOT CROSS

The 17 Squares out of a square of lesser squares, refer to the Sun in the twelve

## Signs of the Zodiac and the Four Elements:

This form of the Caduceus of Hermes is that of the Three Mother Letters placed on one another thus:

The Caduceus has another meaning on the Tree of Life. The upper part wings touch Chokmah and Binah: These are the Three Supernals.

The Seven lower Sephiroth are embraced by the twin Serpents whose heads rest upon Chesed and Geburah.

The meaning of Luna on the Tree of Life is thus:

In its increase it embraces the side of Mercy; in its decrease the side of Severity, and at the full, it reflects the Sun of Tiphareth.

## MEDITATION

Let the Theoricus practise the Moon Breath, while saying mentally the word AUM: (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualising a silver crescent upon an indigo background.

Let him now call before his mind the Signs of the Airy Triplicity and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the Pentagram and Pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify

himself in love and sympathy with the Powers of the Elements behind these.

Let him realise the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

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## Fourth Knowledge Lecture:

(Practicus Degree)

### The Figures of Geomancy and their Zodiacal Attributes

|               |                |
|---------------|----------------|
| Puer          | Puella         |
| Ammissio      | Rubeus         |
| Albus         | Acquisitio     |
| Populus       | Cancer         |
| Via           | Tristitia      |
| Fortuna Major | Laetitia       |
| Fortuna Minor | Caput Draconis |
| Conjunctio    | Cauda Draconis |

The numbers and lineal figures appropriate to the planets are:

|         |   |           |
|---------|---|-----------|
| Saturn  | 3 | Triangle  |
| Jupiter | 4 | Square    |
| Mars    | 5 | Pentagram |
| Sun     | 6 | Hexagram  |
| Venus   | 7 | Heptagram |
| Mercury | 8 | Octagram  |
| Moon    | 9 | Enneagram |

### THE MAGICAL SQUARES OF THE PLANETS

are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the Planet. Thus the number of the Planet SATURN is 3, square 9, sum of all columns vertical, horizontal and diagonal 15; total sum of all numbers, 45. These numbers are then formed into Divine and Spirit Names.

[Note, the following kamea's or magical squares are not to be found in the original documents. They were placed here for clarification)

Kamea of Saturn



4

9

2

3

5

7

8

1

6

Kamea of Jupiter

|    |    |    |    |
|----|----|----|----|
| 4  | 14 | 15 | 1  |
| 9  | 7  | 6  | 12 |
| 5  | 11 | 10 | 8  |
| 16 | 2  | 3  | 13 |

Kamea of the Sun

|    |    |    |    |    |    |
|----|----|----|----|----|----|
| 6  | 32 | 3  | 34 | 35 | 1  |
| 7  | 11 | 27 | 28 | 8  | 30 |
| 19 | 14 | 16 | 15 | 23 | 24 |
| 18 | 20 | 22 | 21 | 17 | 13 |
| 25 | 29 | 10 | 9  | 26 | 12 |
| 36 | 5  | 33 | 4  | 2  | 31 |

Kamea of Venus

|    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|
| 22 | 47 | 16 | 41 | 10 | 35 | 4  |
| 5  | 23 | 45 | 17 | 42 | 11 | 29 |
| 30 | 6  | 24 | 49 | 18 | 36 | 12 |
| 13 | 31 | 7  | 25 | 43 | 19 | 37 |
| 38 | 14 | 32 | 1  | 26 | 44 | 20 |
| 21 | 39 | 8  | 33 | 2  | 27 | 45 |
| 46 | 15 | 40 | 9  | 34 | 3  | 28 |

#### Kamea of Mercury

|    |    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|----|
| 8  | 58 | 59 | 5  | 4  | 62 | 63 | 1  |
| 49 | 15 | 14 | 52 | 53 | 11 | 10 | 56 |
| 41 | 23 | 22 | 44 | 45 | 19 | 18 | 48 |
| 32 | 34 | 35 | 29 | 28 | 38 | 39 | 25 |
| 40 | 26 | 27 | 37 | 36 | 30 | 31 | 33 |
| 17 | 47 | 46 | 20 | 21 | 43 | 42 | 24 |
| 9  | 55 | 54 | 12 | 13 | 51 | 50 | 16 |
| 64 | 2  | 3  | 61 | 60 | 6  | 7  | 57 |

#### Kamea of the Moon

|    |    |    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|----|----|
| 37 | 78 | 29 | 70 | 21 | 62 | 13 | 54 | 5  |
| 6  | 38 | 79 | 30 | 71 | 22 | 63 | 14 | 46 |
| 47 | 7  | 39 | 80 | 31 | 72 | 23 | 55 | 15 |
| 16 | 48 | 8  | 40 | 81 | 32 | 64 | 24 | 56 |
| 57 | 17 | 49 | 9  | 41 | 73 | 33 | 65 | 25 |
| 26 | 58 | 18 | 50 | 1  | 42 | 74 | 34 | 66 |
| 67 | 27 | 59 | 10 | 51 | 2  | 43 | 75 | 35 |
| 36 | 68 | 19 | 60 | 11 | 52 | 3  | 44 | 76 |
| 77 | 28 | 69 | 20 | 61 | 12 | 53 | 4  | 45 |

THE SOLID GREEK CUBICAL CROSS, the Admission Badge for the Path of tau, is composed of 22 squares, answering to the 22 letters of the Hebrew Alphabet.

THE SOLID TRIANGLE OR TETRAHEDRON, or Pyramid of Fire, the Admission Badge for the Path of shin, represents the Simple Fire of Nature and the Latent or Hidden Fire.

The three upper triangles refer to fire — Solar, Volcanic and Astral, while the lowest or basal triangle represents the latent heat.

THE GREEK CROSS of 13 Squares, the Admission Badge for the Path of resh, is referred to the sun in the Twelve Signs of the Zodiac, and also in the midst of the Four Elements.

THE CUP OF STOLISTES, the Admission Badge to the Grade of (3) =[8], is thus referred to the Tree of Life. It embraces nine of the Sephiroth, exclusive of Kether.

Yesod and Malkuth are referred to the triangle below, the former to the apex, the latter to the base. Like the Caduceus, it further represents the Three Elements: Water, Fire and Air. The Crescent refers to the Waters Above the Firmament, the sphere to the Firmament, and the basal triangle to the consuming Fire, which is opposed to the Fire symbolised by the upper part of the Caduceus.

#### THE SYMBOL of MERCURY

on the Tree of Life Embraces all but Kether. The horns spring from Daath (Knowledge) which is not, properly speaking, a Sephira, but rather a conjunction of Chokmah and Binah

#### ATTRIBUTION OF THE TAROT TRUMPS

Path

Letter

No. / Tarot Trump

Symbol

Power

11

0 - The Foolish Man

Air  
12

1 - The Juggler

Mercury  
13

2 - The High Priestess

Moon  
14

3 - The Empress

Venus  
15

4 - The Emperor

Aries

16

5 - The Hierophant

Taurus  
17

6 - The Lovers

Gemini  
18

7 - The Chariot

Cancer  
19

8 - Strength (Justice)

Leo  
20

9 - The Hermit (Prudence)

Virgo  
21

10 - The Wheel of Fortune

Jupiter  
22

11 - Justice (Strength)

Libra  
23

12 - The Hanged Man

Water  
24

13 - Death

Scorpio  
25

14 - Temperance

Sagittarius  
26

15 - The Devil

Capricorn  
27

16 - Tower Struck by Lightning

Mars  
28

17 - The Star

Aquarius  
29

18 - The Moon

Pisces  
30

19 - The Sun

Sun  
31

20 - Last Judgment

Fire  
32

21 - The Universe



Saturn

## MEDITATION

Let the Practicus meditate upon the Symbols of the Rhomboid and the Vesica.

Let him seek out their meanings and correspondences.

Let him contemplate the Symbol Mercury and the Number 8.

Let him now learn to control his emotions, on no account giving way to anger, hatred and jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the Divine Nature truly and without distortion.

Let him identify himself with the Powers of Water, considering the Water Triplicity in all its aspects, with its attributions and correspondences.

## NOTES ON THE TAROT by Frater S.R.M.D.

In the Tree of Life in the Tarot, each path forms the connecting link between two of the Sephiroth. The King and the Queen are the correlations of the Abba and the Aima in that suit; the Knight or Prince answers to Microprosopus, and the Knave or Princess which was anciently a female figure, is referred to the Bride, Kallah or Malkah.

Combining, then, the material attributions of the Sephiroth and the Path, it results that:

0. Fool =The Crown of Wisdom, the Primum Mobile, acting through the Air on the Zodiac.

1. The Juggler =The Crown of Understanding, the beginning of material production, the Primum Mobile acting through the Philosophic Mercury on Saturn.

2. High Priestess =The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun.

3. Empress =The Wisdom of Understanding, the Union of the powers of Origination

and Production; the Sphere of the Zodiac acting through Venus upon Saturn.

4. Emperor =The Wisdom of Sovereignty and Beauty, and the originator of them; the Sphere of the Zodiac acting through Aries upon the Sun, and initiating Spring.

5. Hierophant =The Wisdom and fountain of Mercy, the Sphere of the Zodiac acting through Taurus upon Jupiter.

6. The Lovers =The Understanding of Beauty and Production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol.

7. Chariot = Understanding acting upon Severity. Saturn acting through Cancer upon Mars.

8. Strength = Fortitude. Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars.

9. Hermit =The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol.

10. Wheel of Fortune =The Mercy and Magnificence of Victory. Jupiter acting through Jupiter direct upon Venus.

11. Justice =The Severity of Beauty and Sovereignty. Mars acting through Libra upon Sol.

12. The Hanged Man =The Severity of Splendour. Execution of Judgment. Mars acting through Water upon Mercury.

13. Death =The Sovereignty and result of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.

14. Temperance =The Beauty of a firm Basis. The Sovereignty of Fundamental Power. Sol acting through Sagittarius upon Luna.

15. The Devil =The Sovereignty and Beauty of Material (and therefore false) splendour. Sol acting through Capricorn upon Mercury.

16. The Tower =The Victory over Splendour. Venus acting through Mars upon Mercury. Avenging force.

17. Star =The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.

18. Moon =The Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces.

19. Sun =The Splendour of the Material World. Mercury acting through the Sun upon the Moon.

20. Judgment =The Splendour of the Material World. Mercury acting through Fire upon the Cosmic Elements.

21. Universe =The Foundation of the Cosmic Elements and of the Material World. Luna acting through Saturn upon the Elements.

## THE GARDEN OF EDEN BEFORE THE FALL

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah HOD which he has reached by the Paths of SHIN and RESH from MALKUTH and YESOD respectively.

At the summit are the THREE SUPERNAL SEPHIROTH summed up into ONE — AIMA ELOHIM, the Mother Supernal — The Woman of the Apocalypse (Chap. 12) clothed with the SUN, the MOON under her feet, and on her head the Crown of Twelve Stars.

It is written 'So the Name JEHOVAH is joined to the Name ELOHIM, for JEHOVAH planted a Garden Eastward in Eden.'

From the Three Supernals follow the other Sephiroth of THE TREE OF LIFE. Below the TREE, proceeding from MALKUTH is THE TREE OF KNOWLEDGE of GOOD AND of EVIL which is between the Tree of Life and the World or Assiah or Shells, represented by the Coiled Up DRAGON with Seven Heads and Ten Horns—being the Seven Infernal Palaces and the Ten Averse Sephiroth. (These are described in the text of the Rituals but are not read to the Candidate at his Grade. When studying this diagram, these descriptions should be looked up, but they are not required for the exam.)

The River NAHER flows forth from the Supernal Eden and in DAATH it is divided into Four Heads:—

PISON: Fire—flowing to GEBURAH where there is Gold.

GIHON: Water—the Waters of Mercy, flowing into CHESED.

HIDDIKEL: Air—flowing into TIPHARETH.

PHRATH (Euphrates): Earth—flowing into MALKUTH.

It is written "In DAATH the Depths are broken up and the Clouds drop down dew."

The word Naher has the meaning 'perennial stream' —'never failing waters' as opposed to other words meaning Torrent or Brook.

The River going out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding from the Throne, on either side of the Tree of Life, bearing all manner of Fruit.

Thus the Rivers form a Cross and on it The GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH AND GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.

#### ON THE GENERAL GUIDANCE AND PURIFICATION OF THE SOUL

Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavour be to seek the Light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine.

How should it be otherwise, O man, whose life is but a day in Eternity a drop in the Ocean of Time? How, if thy trials were not many, couldst thou purge thy soul from the dross of Earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the Sages and Hierophants of the Past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said "Blessed art thou." Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou

a Man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn other's sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the Evil One will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the Spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the Evil ones. Curse them by the Great Names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God's sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced Mercy is but weakness which would allow and abet evil.

True prayer is as much action as Word; it is Will. The Gods will not do for man what his Higher Powers can do for himself, if he cultivate Will and Wisdom. Remember that this Earth is but an atom in the Universe, and thou thyself but an atom thereon. And that even couldst thou become the God of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical Power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the

thought, and therefore it hath been said that "the thought of foolishness is sin." Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the Equilibrium of Forces, in the centre of the cross of the elements, that Cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the Grade of Theoricus: "Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice." So shalt thou gradually develop the powers of thy Soul and fit thyself to command the spirits of the elements.

For wert thou to summon the Gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God's creation to fill thy coffers and to satisfy thy lust for Gold? Wouldst thou defile the Spirits of driving Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Water to pander to thy lust and debauchery? Wouldst thou force the Spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his God for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris  
YEHESHUAH.

"Ask of God and ye shall have,  
Seek and ye shall find.

Knock, and it shall be opened unto you."

## THE GARDEN OF EDEN AFTER THE FALL

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah NETZACH which he has reached by the Three Paths of QOPH, TZADDI, AND PEH from the SEPHIROTH—MALKUTH, YESOD and HOD respectively.

The Great Goddess EVE, being tempted by the fruits of the TREE OF

KNOWLEDGE whose branches tend upwards to the seven lower Sephiroth, but also downward to the Kingdom of Shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the Great ADAM. And the Great Red Dragon arose with his seven heads and ten horns, and EDEN was desolated—and the folds of the Dragon enclosed MALKUTH and linked it to the Kingdom of the Shells.

And the heads of the Dragon rose into the seven lower Sephiroth, even up to DAATH at the feet of Aima Elohim.

Thus were the four Rivers of EDEN desecrated and the Dragon Mouth gave forth the Infernal Waters in DAATH—and this is LEVIATHAN, The Piercing and Crooked Serpent.

But TETRAGRAMMATON ELOHIM placed the Four Letters YHVH of the NAME and the Flaming Sword of the Ten Sephiroth between the devastated Garden and the Supernal Eden, that this should not be involved in the Fall of ADAM.

And it became necessary that a Second Adam should arise to restore the System, and thus, as ADAM had been spread on the Cross of the Four Rivers, so the Second ADAM should be crucified on the Infernal Rivers of the four armed Cross of DEATH — yet to do this He must descend into the lowest, even MALKUTH the Earth, and be born of her. (Psalm 74. 'Thou breakest the Heads of Leviathan in pieces.')

And on the Dragon Heads were the names of the eight Kings of EDOM and on his horns the names of the Eleven Dukes of EDOM, for DAATH having developed in the Dragon a new Head, the Seven Headed Dragon with Ten Horns became Eight Headed and Eleven Horned. (Genesis, 36 31 to 43. Chronicles 1.43 to 54.)

NOTE: The Edomites were the descendants of Esau who sold his birthright. Their Kings came to symbolise unlawful and chaotic forces.

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Fifth Knowledge Lecture:

(Philosophus Degree)

AZOTH is a word formed from the initial and final letters of the Greek, Latin and Hebrew Alphabets thus: — A and Z, Aleph and Tau, Alpha and Omega. It is used with various meanings by different writers but generally signifies Essence.

The following names occur in Qabalistic writings:—

|                    |                       |
|--------------------|-----------------------|
| AIN — the Negative | (Nothing — Not)       |
| AIN SOPH           | (Limitless)           |
| AIN SOPH AUR       | (The Limitless Light) |

These are the Veils of the Negative Existence depending from Kether.

ARIK ANPIN — MACROPROSOPUS or The Vast Countenance is a title of Kether, and another of its titles is the Ancient of Days, AATIK YOMIN

Kether or the Vast Countenance emanates first as ABBA, the Supernal Father, and AIMA the Supernal Mother.

ABBA The Supernal Father is referred to YOD of Tetragrammaton, and

AIMA The Supernal Mother is referred to HEH.  
ELOHIM is a name given to these two Persons united.

As Elohim they become the parents of THE SON ZAUIR ANPIN , also called MICROPROSOPUS or the LESSER COUNTENANCE.

ABBA is referred to YOD and the Sephira CHOKMAH. AIMA is referred to HEH and the Sephirah BINAH. ZAUIR ANPIN is referred to the six Sephiroth—Chesed, Geburah, Tiphareth, Netsach, Hod, and Yesod, and of these especially to TIPHARETH.

MALKAH The Queen, and KALAH The Bride are titles of MALKUTH considered as the Spouse of Zauir Anpin, the Microprosopus.

The Letters of the Name YHVH contain these meanings, thus:—

YOD is referred to ABBA.

HEH to AIMA.



VAU to ZAUIR ANPIN.

HEH (final) to MALKAH.

These Letters are also referred to the Four Worlds and the Four Suits of the Tarot thus:—

|         |          |           |
|---------|----------|-----------|
| YOD     | ATZILUTH | WANDS     |
| HEH     | BRIAH    | CUPS      |
| VAU     | YETZIRAH | SWORDS    |
| HEH (f) | ASSIAH   | PENTACLES |

in each of the four worlds are the Ten Sephiroth of that World, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all — the number of the letter TAU, The Cross, The Universe, the Completion of all things.

The Tarot is thus referred to The Tree of Life:

the four aces are placed on the Throne of Kether — the remaining small cards of the suit desired on the respective Sephiroth, 2 on Chokmah, 3 on Binah, etc. The 22 Trumps are then arranged on the Paths between them, according to the Letters to which they correspond.

the king and queen of the suit are placed beside Chokmah and Binah respectively; the Knight and Knave by Tiphareth and Malkuth.

the tarot trumps thus receive the equilibrium of the Sephiroth they connect.

the admission badges used in the grade of Philosophus are as follows:

the calvary cross of twelve squares, admitting to the Path of Qoph, the 29th Path, refers to the Zodiac and to the Eternal River of Eden divided into Four Heads:

Nahar — The River

1. Hiddikel
2. Pison
3. Gihon
4. Pharath

the pyramid of the four elements admits to the Path of Tzaddi, the 28th Path.

On the sides are the Hebrew Names of the Elements. On the apex is the word

Eth — Essence,  
and on the base the word Olam meaning World.

THE CALVARY CROSS OF TEN SQUARES admits to the Path of Peh, Mars — the 27th Path. The Ten Squares are referred to the Ten Sephiroth in balanced disposition. It is also the opened out form of the double Cube of the Altar of Incense.

THE CROSS OF THE HEGEMON'S BADGE admits to the Grade of Philosophus. This cross embraces Tiphareth, Netsach, Hod and Yesod, and rests upon Malkuth. The Calvary Cross of Six Squares also refers to the six Sephiroth of Microprosopus and is the opened out form of the cube.

Finally we have the symbol of Venus on the Tree of Life

It embraces all ten Sephiroth on the Tree. It is a fitting emblem of the isis of Nature. Since it contains all the Sephiroth its circle should be made larger than that of Mercury shown in a previous diagram.

#### ANOTHER ARRANGEMENT OF THE TREE

There are various formats of the Sephiroth. The most frequent has already been given, but there is another in common usage and will be seen to have been employed in some of the large Altar diagrams of both the Practicus and Philosophus Grade. It is often referred to as The Seven Palaces of Assiah attributed to the ten Sephiroth.

This drawing represents the triad of elements operating through the Sephiroth and reflected downwards into the Tree. Air is reflected straight down the Middle Pillar, from Kether through Tiphareth to Yesod and the upper quadrant of Malkuth. Water is reflected cross-wise from Binah through Chesed to Hod. Fire is reflected cross-wise

from Chokmah through Geburah to Netzach. Malkuth therefore becomes the receptacle of the other three elements.

## THE REFLECTION OF THE ELEMENTS DOWN THE TREE

### MEDITATION NUMBER FIVE

Let the PHILOSOPHUS meditate upon the symbol of the Fire Triangle in all its aspects. Let him contemplate the symbol of the Planet VENUS until he realises the Universal Love which would express itself in perfect service to all mankind and which embraces Nature both visible and invisible.

Let him identify himself with the powers of FIRE, consecrating himself wholly until the Burnt Sacrifice is consummated and the Christ is conceived by the Spirit.

Let him meditate upon the Triplicity of Fire - its attributes and correspondences.

### MEDITATION NUMBER SIX

Let the Aspirant meditate upon the Cross in its various forms and aspects as shown in the Admission Badges throughout the Grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion. Let him realise the saying of the Master, 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except an ear of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavour to realise his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the Sun as thinly veiled in clouds.

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The Hermetic Order of the Golden Dawn

Flying Roll No. I (part II)  
A Subject for Contemplation

By G. H. Frater N.O.M. (Dr. W.W. Westcott)

To obtain magical power, one must strengthen the will. Let there be no confusion between will and desire. You cannot will too strongly, so do not attempt to will two things at once, and while willing one thing do not desire others.

Example:

You may at times have passed a person in the street, and as soon as passed may have felt some attraction, and the will to see him again; turning round (you) may have found that he also turned to you.

The will, although untrained, may have alone done this. But if you, untrained, walk out again, and decide to make the experiment of Willing that he who passes you shall turn round, and try it, you will fail. Because the desire of gratifying your curiosity has weakened the force of your will.

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## The Hermetic Order of the Golden Dawn

Flying Roll No. II

Flying Roll - II (part I)

A Subject for Contemplation

By G. H. Frater N.O.M. (Dr. W.W. Westcott)

Before even strength of will, you will must have purity of body, mind, intellect and of emotion if you hope for magical power.

The spiritual powers will flourish only as you starve the animal soul, and the animal soul is largely dependent on the state and treatment of the animal body. The animal man is to be cared for and protected, kept in health and strength, but not petted.

Be moderate in all things human. Extreme ascetic habits, are to you here, a source of another danger, they may lead only to a contemplation of your own Heroism, in being abstinent. To be truly ascetic is indeed to submit to discipline and to curb unruly emotions, thoughts and actions. But, who is a slave to his animal soul, will practice vice in a Forest; while he who restrains himself among the crowds of a city, and passes through a busy life - unpolluted, shows more resistance and suffers severer discipline, and shall obtain greater reward.

Flying Roll - II (part II)

Remarks upon Subject for Contemplation

By V. H. Fra Levavi Oculos (P.W. Bullock)

Spiritual power results from the transmutation of the gross animal nature. The various centres of sensation in the human body can be harmonised by the equipoise or circulation in the contrary forces of attraction and repulsion -  
or, on the other hand, the vehicle of excess.

If 'Our God is superlative in His Unity', analogy must follow between the greater and lesser worlds. One of Danton's clairvoyants once described a lake of gold in the centre of the earth, and we have the injunction 'visita interiora terrae, etc.' The primum mobile of even a commonplace vessel is placed in the centre of the ship. Now, the place of power and seat of equipoise is in numbers; the number 5 as has been pointed out: -

1234      5      6789.

That is the Sephira Geburah 'Where there is Gold', whose lineal figures traced with the single point uppermost is the most powerful continuous symbol there is. By the sign of the Microcosm is symbolized the athanor of the Alchemist - at everybody's hand with out their knowing it. 'A strong and decided will', says Levi, 'can in short space of time arrive at absolute independence'. The condition of equipoise is therefore necessary before the manipulation of the will is even possible; and will is something more than the ascending of our higher desires over the lower, being a kind of electric force, the

executive of desire. In this light it is the creative power, which fashions according to the ideal form or subsisting types. It is therefore through the agency of the will that the hidden becomes manifest, whether in the Universe or Man. The student has to learn to arouse those forces within him or her self. This masterly indifference is the great theme of the Bhagavada Gita and the Indian Yogis - in fact both East and West unite in teaching us to preserve that equal mean between two extremes, which is the law of immortality.

Flying Roll - II (part III)  
Three Suggestions on Will Power  
By S.S.D.D. (Florence Farr)

Head 1. In studying the nature of the will force we are aided by our Minutum Mundi scheme. Mars, Geburah, Fire, Aries, each expressive of the will force on different planes, are all red in colour. The Red Lion was used as a symbol by the Alchemists to express the highest powers of the Adept. The whiteness of purity having been attained, the heat must be violently increased, until the redness of perfect strength manifests itself.

Head 2. Now the danger which attends our labours arises from attempting to exercise this will power, before we have purged ourselves of ignorance and darkness. Until we know we must refrain from doing. This sounds as if the case was pretty hopeless; but we have each in our own persons all the materials for experiment, and as long as we desire light, and do all we know to obtain it, we are not likely to do ourselves permanent harm; but at the same time we cannot be too careful in applying the very superficial magical knowledge we have at present to others, especially to those who are uninitiated. The danger I have found is that though the first step is most difficult, I mean it is extremely difficult to gain control over another's will so as to alter their natural tendencies; yet this once done the force you have set in motion becomes almost uncontrollable, the other individual seems sometimes to only live in your presence, and the last state of that person is worse than the first. This is a noticeable feature in the cases of those who have been cured by faith healers; or professional hypnotists.

Head 3. Having explained these dangers, the method I advise for cultivation of will is, to imagine your head as centre of attraction with thoughts like rays radiating out in a vast globe. To want or desire a thing is the first step in the exercise of Will; get a distinct image of the thing you desire placed, as it were, in your heart, concentrate all your wandering rays of thought upon this image until you feel it to be one glowing scarlet ball of compacted force. Then project this concentrated force on the subject you wish to affect.

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The Hermetic Order of the Golden Dawn  
Flying Roll No. III  
Instructions

By G. H. Frater N.O.M. (Dr. W.W. Westcott)

1. If you are leaving home, or will be away, or if there be any reason why these messages should not be sent to you - you must inform the member from whom you receive messages.
2. Messages are to be returned to N.O.M. whenever they cannot be sent to the proper member; and a note is to be added, stating the reason why this is necessary.
3. A time for keeping each message will be written upon each: any member who causes unnecessary delay will incur the risk of being omitted from the next circulation.
4. Each member must sign the form and add data of receipt and sending on, under a similar penalty on failure to do this duty which is required for the common good.  
N.O.M.
5. Do not keep anytime, the address of the office, written out, or only written in Hebrew.

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The Hermetic Order of the Golden Dawn  
Flying Roll No. IV

An Example of Mode of Attaining to Spirit Vision and What was seen by Two Adepts-- S.S.D.D. (Sapientia Sapienti Dona Data, Florence Farr) and F. (Fidelis, Elaine Simpson) on November 10th 1892

Secure for an hour or for longer absolute freedom from interruption. Then alone, or with one or two other Adepts, enter the vault, or private chamber. Remain in silence and contemplation for several minutes.

Rise, and perform the Qabalistic Cross and prayer. Then proceed to contemplation of some object, say a Tarot Trump: either by placing it before you and gazing at it, until you seem to see into it ; or by placing it against your forehead or elsewhere, and then keeping the eyes closed; in this case you should have given previous study to the Card, as to its symbolism, coloring, analogies, etc.

In either case you should then deeply sink into the abstract ideal of the card; being in entire indifference to your surroundings. If the mind wanders to anything

disconnected with the card, no beginner will succeed in seeing anything spiritually.

Consider all the symbolism of the Tarot Card, then all that is implied by its letters, number, and situation, and the paths connected therewith.

The vision may begin by the concentration passing into a state of reverie; or with a distinct sense of change, something allied in sensation to a faint, with a feeling urging you to resist, but if you are highly inspired, fear not, do not resist, let yourself go; and then the vision may pass over you.

If you have anything occur or disturb you, you will come to readily enough-- or as from a doze; otherwise the vision ends of itself, or some can check it by will, at any stage, others can not, at first, at any rate.

#### EXAMPLE:

The Tarot Trump, the Empress was taken; placed before the persons and contemplated upon, spiritualized, heightened in coloring, purified in design and idealized.

In vibratory manner pronounced Daleth. Then, in spirit, saw a greenish blue distant landscape, suggestive of the mediaeval tapestry. Effort to ascend was then made; rising on the planes seemed to pass up through clouds and then appeared a pale green landscape and in its midst a gothic temple of ghostly outlines marked with light. Approached it and found the temple gained in definiteness and was concrete, and seemed a solid structure. Giving the signs of Netzach Grade (because of venus) was able to enter; giving portal signs and  $5^{\circ}=6^{\circ}$  signs in thought form. Opposite the entrance perceived a cross with three bars and a dove upon it; and beside this, were steps leading forwards into the dark, by a dark passage. Here was met a beautiful green dragon, who moved aside, meaning no harm, and the spirit vision passed on. Turning a corner and still passing on in the dark emerged from the darkness on to a marble terrace brilliantly white, and a garden beyond, with flowers, whose foliage was of a delicate green kind and the leaves seemed to have a white velvety surface beneath. Here, there appeared a woman of heroic proportions, clothed in green with a jewelled girdle, crown of stars on her head, in her hand a sceptre of gold, having at one apex a lustrously white closed lotus flower, in the left hand an orb bearing a cross. She also had a shield with a dove upon it.

She smiled proudly, and as the human spirit sought her name, replied: 'I am the mighty Mother Isis; most powerful of all the worlds, I am she who fights not, but is always victorious, I am that Sleeping Beauty who men have sought, for all time; and the paths which lead to my castle are beset with dangers and illusions. Such as fail to find me sleep;--or may ever rush after the Fata Morgana leading astray all who feel that illusory influence-- I am lifted up on high and do draw men unto me, I am the world's desire, but few there be who find me. When my secret is told, it is the secret of the holy grail.'



Asking to learn it, she replied:-- `Come with me, but first clothe in white garments, put on your insignia, and with bared feet follow where I shall lead.'

Arriving at length as a Marble Wall, pressed a secret spring, and entered a small compartment, where the spirit seemed to ascend through a dense vapor, and emerged upon a turret of a building. Perceived some object in the midst of the place, but was forbidden to look at it until permission was accorded. Stretched out the arms and bowed the head to the Sun which was rising a golden orb in the East. Then turning, knelt with face towards the center, and being permitted to raise the eyes beheld a cup with a heart and the sun shining upon these; there seemed a clear ruby colored fluid in the cup. Then `Lady Venus' said: `This love, I have plucked out of my heart and have given it to the world; that is my strength. Love is the mother of the Man-- God, giving the Quintessence of her life to save mankind from destruction, and to show forth the path to life eternal. Love is the mother of the Christ--

`Spirit, and the Christ is the highest love-- Christ is the Heart of Love, the heart of the Great Mother Isis-- The Isis of Nature. He is the expression of her power-- She is the Holy Grail, and He is the life blood of spirit, that is found in this cup.'

After this, being told that man's hope lay in following her example, we solemnly gave our hearts to the keeping of the Grail; then, instead of feeling death, as our human imagination led us to expect, we felt an influx of the highest courage and power, for our own hearts were to be henceforth in touch with hers-- the strongest force in all the world.

So then we went away, feeling glad that we had learned that `He who gives away his life, will gain it.' For that love which is power is given unto him,--who hath given away his all for the good of others.

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The Hermetic Order of the Golden Dawn

Flying Roll No. V

Thoughts on Imagination

By V. H. Frater Resurgam (Dr. Berridge)

The uninitiated interpret Imagination as something 'imaginary' in the popular sense

of the word; i.e. something unreal. But imagination is a reality.

When a man imagines he actually creates a form on the Astral or even on some higher plane; and this form is as real and objective to intelligent beings on that plane, as our earthly surroundings are to us.

This form, which Imagination creates may have only a transient existence, productive of no important results; or it may be vitalised and then used for good or evil.

To practice magic, both the Imagination and the Will must be called into action, they are co-equal in the work. Nay more, the Imagination must precede the Will in order to produce the greatest possible effect.

The Will unaided can send forth a current, and that current cannot be wholly inoperative; yet its effect is vague and indefinite, because the Will unaided sends forth nothing but the current or force.

The Imagination unaided can create an image and this image must have an existence of varying duration; yet it can do nothing of importance, unless vitalised and directed by the Will.

When, however, the two are conjoined—when the Imagination creates an image—and the Will directs and uses that image, marvellous magical effects may be obtained.

The following instances may serve to illustrate the operation of magical projection, which I have practised myself, and partly taught.

But here a caution is necessary—though this method became known to me by study and reflection before I was initiated into the G.D., so I only deemed it safe to entrust the process to two others, who I knew could be trusted.

It must never be forgotten that an occult process, which may be used for good may also be used for evil. A black magician possessed of this knowledge might strengthen himself thereby, and protect himself from the danger of the recoil of his own evil actions on the occult plane, and so become energised for further evil. Added to which—one knowledge leads to another, and a single clue may lead to further important discoveries.

The more I reflect on the matter, the more I feel convinced that this knowledge should not pass beyond our Order.

#### First Illustration

A few years ago, I noticed that invariably after a prolonged interview with a certain person, I felt exhausted.

At first, I thought it only the natural result of a long conversation with a prosy, fidgety, old gentleman; but later it dawned upon me, that being a man of exhausted nervous vitality, he was really preying upon me. I don't suppose that he was at all externally conscious that he possessed a vampire organisation, for he was a benevolent kind-hearted man, who would have shrunk in horror from such a suggestion.

Nevertheless, he was, in his inner personality an intentional vampire, for he acknowledged that he was about to marry a young wife in order, if possible, to recuperate his exhausted system.

The next time, therefore, that he was announced, I closed myself to him, before he was admitted. I imagined that I had formed myself a complete investiture of odic fluid, surrounding me on all sides, but not touching me, and impenetrable to any hostile currents.

This magical process was immediately and permanently successful—I never had to repeat it.

## Second Illustration

A lady, hoping to develop herself spiritually had allowed herself to become passively mediumistic, and her health began to fail.

On one occasion, feeling very weak, she asked me to mesmerise her. I availed myself of this opportunity, and while apparently only making mesmeric passes over her I occultly surrounded her with a protective aura as in my own case. The result was successful, she improved in strength, and, as a well-known student of occultism observed to me, 'she looked more human'; and with all this, her mediumistic experiences ceased. Had she followed my advice, and held herself positive; I believe she would have fully recovered her health and strength; but she again drifted back into her former condition of passive mediumship, her health broke down, and after a lingering illness, she died.

I had not been initiated into the G.D. then, or should have afterwards used the Banishing Pentagram for my own protection. About two weeks after, I had a vivid dream that I was endeavouring to evoke an elemental, which attacked me, causing a sudden choking in the throat, and an electric shock in the body. The dream had an astrological meaning; and at the same time I believe it had a physical basis and that same vampirising spirit which had been preying on its victim, determined to attack me, in revenge for having thwarted its designs.

### Third Illustration

A lady asked my occult aid against a man whom she often met, whose presence invariably made her exhausted and ill.

He had bad health, and I judged it to be another case of vampirising.

I obtained a description of this man, but without telling the process, or when I would undertake it.

First, I imagined they stood facing each other; then I interposed a shield of defence. I then formed round her a complete investiture of odic fluid I also made the ordinary Invoking Pentagram upon her for protection. The injurious effects which she had formerly experienced never returned and she remained ever completely passive to him.

### Fourth Illustration

A lady told me of a man who exercised a peculiar fascination over her; she was always thinking of him, although she did not care for him.

As I had received some intimation that he had some acquaintance with Voodoo magic I determined to sever the chain.

I imagined they stood facing each other and that he had thrown out currents of odic fluid, which had entangled her in their meshes. Then I imagined a sword in my hand with which I severed them, and then with a torch burnt up the ends of the filaments still floating round her.

The unnatural fascination soon ceased and in a few months, their acquaintance came to an end.

### Fifth Illustration

A man complained to me, that some years ago, he was constantly having another man make use of a peculiarly profane expression, which ever after haunted him, obtruding itself into his mind at the most inopportune times.

It seemed to me that the words constituted what the Oriental occultists call a mantram; that is, a word or phrase which can produce occult effects by setting up vibrations in the akasa.

I judged that some elemental had been vitalised thereby, and had attached itself to a sensitive. I advised him the next time the phrase troubled him—first to imagine he saw before him some horrible creature as the embodiment of the profanity itself

—next to hold this creature firmly before him, and then to send forth an occult dynamite shell, penetrating into the elemental, and then exploding and blowing it to atoms.

When I next saw him he said that he had not succeeded in disintegrating the elemental, but that he had driven it away, and was now very little troubled by it.

One further caution may be made in conclusion.

While it is always lawful, and often advisable, to consult with some higher Adept before commencing any important magical work; yet, in every other direction, absolute secrecy must be maintained until the work be done. If it be talked about to others it tends to decentralise it, and so dissipate the force, besides running the risk of meeting with inharmonious currents from their minds.

If it be mentioned to the one on whose behalf the work is done, it tends to disturb his equilibrium by causing a state of nervous expectancy, which is unfavourable for the reception of the Occult good intended.

#### Supplementary Remarks

By C. H. Frater N.O.M. (short for Non Ontnis Moriar, Dr. Wynn Westcott)

The paper now read by our V. H. Frater Resurgam seems to me to require a preliminary chapter of introductory and more simple matter.

His remarks are valuable, and his instances are such as you may yet each possibly attain to the performance of; they are a credit to himself.

I can only add a few notes.

Imagination must be distinguished from Fancy—from mere roving thoughts, or empty visions: By it we now mean an orderly and intentional mental process, and result.

Imagination is the Creative Faculty of the human mind, the plastic energy—the Formative Power.

In the language of Esoteric Theosophists, the power of the Imagination to create thought forms is called KRIYA SAKTI, that is the mysterious power of thought which enables it to produce external phenomenal, perceptible results by its own inherent energy when fertilised by the Will.

It is an ancient Hermetic dogma that any idea can be made to manifest externally if only, by culture, the art of concentration be obtained; just similarly is an external result produced by a current of Will Force.

The Qabalah taught that man, by his creative power through Will and Thought—was more Divine than Angels; for he can create—they cannot. He is a step nearer the Demiurgos, the Creative Deity—even now that he is encased in matter—nearer than the Angelic Hosts although each Angel is a Spirit only— and not tainted with matter.

Even the orthodox conception of an Angel is that of a being who executes commands and not of one who originates, creates, and acts 'de novo'.

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The Hermetic Order of the Golden Dawn

Flying Roll No. VI

Concerning Flying Roll No. II

A Note by G. H. Frater D.D.C.F.7 - 7°=4° (Deo Duce Comite Ferro, S.L. MacGregor Mathers)

With regard to the admirable note by V. H. Soror S.S.D.D. on Will Power and Use—I would suggest that:

Before bringing the scarlet ray into such intense action in the Heart, as is explained by her, that the Adept should elevate his thought and idea to the contemplation of the Divine Light in Kether, and considering Kether as the crown of the head, to endeavour to bring a ray from thence, into his heart—his Tiphereth through his path of Gimel and then to send the scarlet ray into action; the effect will be powerful and the process safer: otherwise there is a risk to the heart, and a risk of fever, if it be frequently done.

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The Hermetic Order of the Golden Dawn

Flying Roll No. VII

Alchemy

By S.A. (Dr. W.W. Westcott)

Chemistry, the modern science of which investigates the constitution of material substances, is the lineal descendent of Mediaeval and Ancient Chemy. The syllable AL is the Arabic indefinite article, like the Hebrew He, meaning 'The' chemistry—the Higher Chemistry, treating of the essential nature of the Elements, metals and minerals; while modern chemistry rejoices rather in being a science of utilitarian and commercial uses.

The earliest use of the word Alchemy is believed to be found in the works of Julius Firmicus Maternus, the Astronomer, who lived in the time of the Emperor Constantine. Firmicus wrote that 'he should be well skilled in Alchemy, who is born when the Moon is in the House of Saturn'. So he was an Astrologer as well; what house does he mean? the Day house (Aquarius), or the Night house (Capricorn) of Saturn? Or does he, like some modern Astrologers, allot one of these, Aquarius, to Uranus?

The Imperial Library of Paris is said to possess the oldest Alchemic Volume known; it is by Zosimus of Panopolis, written in Greek about 400 A.D. and entitled the Divine Art of Making Gold and Silver. The next oldest tract upon Alchemy known to exist is by Aeneas Gazius, written in Greek about 480 A.D.

The Mediaeval authors often call Alchemy 'Hermetic Art', implying an origin from Hermes Trismegistos of Egypt, the prehistoric demi-god, or inspired teacher, to whom we owe the Emerald Tablet. It is stated by one old Greek writer that the Hermetic secrets were buried in the tomb of Hermes and were preserved until the time of Alexander the Great who caused his Tomb to be opened, to search for these secrets, and that he found the documents, but that his wise men could not understand them. Many portions of human wisdom have from time to time died out of Human understanding.

After the Fall of the Intellectual freedom of Alexandria, scientific attainments were almost entirely restricted to the Arabs, who made great progress in science—; yet some monks in Christian monasteries also studied these matters in retirement and some have become famous as alchemists and magicians; and further some of these rose to eminence also in the Church, becoming Vicars, Abbots, and even Bishops. Those who succeeded most, wrote least, and hence are almost, if not quite, unknown to us.

An infinity of books have been written upon Alchemy, and they are of all sorts,—good, bad and indifferent; learned and superficial; wise and foolish—some are by good men, some by great men, others are by fools, some are by knaves. This is because Alchemy has existed as a Science upon several planes; and there have been true and successful students of Alchemy on each plane; and there have been fraudulent professors and knavish authors concerned with the Alchemy of the lower planes.

Some modern students have written upon Alchemy wisely, and some unwisely; but the modern error has notably been in going to extremes of opinion. Some modern authors have insisted that all Alchemy was folly; some that all Alchemy was Chemistry; and a third party, dominant at present, have convinced themselves that all Alchemy was Religion.

I am firmly convinced that each class of teacher is partly wrong—let me take the middle path.

The science of Alchemy has existed, has been studied and taught upon Four planes.

Upon Assiah, there has been the Ancient occult Chemistry, the Chemistry of the Adept; who added to facility and knowledge of materials, the magical skill and Will Power of the ability to act on the 'Soul of things'—their astral counterparts. Here transmutation is a physical fact, and possibility.—This was both practised and pretended, and real Treatises were written.

Upon Yetzirah, is psychic alchemy, the power of creation of living forms.—This was practised, but rarely preached.

Upon Briah is Mental Alchemy;—the creations of Art and Genius, the ensouled music, picture and statue;—this was practised and not preached until modern times.

Upon the Highest Plane, the Spiritual, the practice was almost unknown except to a few entirely hidden Magi; but it was written about by some good and true philosophers, who couched their views on man's origin and destiny, his descent from God, and his possible re-ascent to God, in the language of the Material Plane to avoid persecution and destruction, at the hands of the priests of established churches.

By the pretence of chemistry, they saved themselves from penalties for heterodoxy: by the absence of Chemical apparatus, they saved themselves from extortion and torture as Alchemists.

As to Material Alchemy, the first mentioned, but few professors confessed to success and most of them lost their lives thereby. No man's life would be safe, or even tolerable—even today, who succeeded in transmutation, and confessed to it. I am entirely convinced that Transmutation of the lower metals to Gold and Silver is possible and that it has been often done; but not by Chemistry only, but by correlating with physical processes, the Will-action, and the power over the 'Soul of Nature', and the 'Soul of things', which the purity of life, and the training of the Adept can alone supply.

The true Alchemist would be the last to publish his success to the world—and if he did, he would probably thereby lose his power. His elixirs and powders that succeeded but yesterday, would be powerless today,—for Isis does not sanction any tampering with the Virgin purity of Her shrine. Personal aggrandisement, as an end, or as a result,



would wreck any success in practical magical working; and the last student to succeed, would be he who cast a look behind upon the lusts of the flesh, pride of Life, and the ambition of the Devil.

Let no man study Alchemy to enrich himself. Let no man study Occultism to secure the gratification of passion; it is the unpardonable Sin. Hence we may say that even Material Alchemy is a high and gracious art, for success proves purity, Adeptship and spiritual power; the Chemist alone, may be successful in his limited sphere, whatever his character, and however soiled be his ego—intellect alone sufficeth him.

Pardon this digression, but alchemy has a moral and spiritual aspect, although it seems to me that my dear friend Anna Kingsford erred, when she saw Religion and morals in every Alchemic process. The Alchemist professed the knowledge and encouraged the pupil to search for three things above all:

The Red Elixir to transform Base metals to Gold;

The White Elixir to transform Base Metals to Silver;

The Elixir Vitae to administer to Vegetable and animal; to intensify the life, to prolong life, and to expand the life.

Health and length of Life are much to be desired, for art is long, I believe the first and second Elixirs were not sought so much for their own powers, as because they were steps leading to the Elixir Vitae—the art of prolonging life and opportunities of the Adept, that he might lose less time in his progress to a spiritually exalted goal—less than he would lose by living more and shorter lives—with passive intervals.

Surely there is an advantage in living years after ‘Adeptship in the Inner’ is gained : — rather than early death followed by long periods of rest and then childhood. To the true student who learns to teach other men now, individuals and, perhaps, in higher lives—to guide nations; surely continuity is an advantage!

Spiritual progress, which hastens to be done with man and Earth is not (say the Easterns) the highest form of Buddhahood or Enlightenment. The Buddha of compassion, who renounces spiritual joys, to assist the grovellers upon earth, or near it,— is a higher type.

I believe then in the three chiefs of the Rosy Cross whose earthly years of work count by hundreds; they are allegoric and symbolic possibly in name and number of years, but they express a truth, that progress in adeptship links some great Souls to earth workers: and that such a goal for usefulness, is a worthy aim and aspiration for every one who enters here, and views the symbolic form of the Master C.R.

If I am asked why the Alchemic Books are so full of the Transmutation to Silver, and to Gold, I answer that these steps being necessary precedents to the art of the Elixir

Vitae, have naturally had more attention and experiment, and more professors than the third superior step, which is almost altogether shrouded from the profane.

I must supplement these remarks by saying that I believe that many of the Alchemic treatises were really treatises written in the light of the Chemistry of the Age, and record real attempts at chemical processes in search of the secret of transmutation into Gold, by people who were really the chemists of the day, who did want real Gold, and who had no spiritual intuitions, and who did nothing but fail in Transmutation.

To return to physical chemistry and Alchemy on the plane of Assiah.—Note—the curious, and not denied, statement that certain Gold frames have been known to be struck by lightning and discoloured by the Flash, and that this discoloration has shown traces of Sulphur.—What of this incident? Either the Sulphur was in the Gold, as ancient Alchemy taught ‘a Sulphur was’; or the Sulphur was in the Lightning, which modern Science says is Electricity and contains no Sulphur. But added Sulphur is not found in other matters which contain none, when they are lightning struck.

The Hermetic doctrine is that all Matter is but one in its essence, and is the lowest fall of the spirit, the most passive aspect of the Lux.

Spirit — Matter

Active — Passive

Motor — Moved

From the one Eus, came two contraries, thence three principles, and four elements;—on all planes of matter, the one base is Hyle—of the Greek philosophers. Then arose from the Homogeneous—variation. The Heterogeneous arose by development. Under Sephirotic impulse on the plane of Assiah, differentiation spread, and forms and combinations were produced during ages of time. During the ages of gradual concretion, and setting together of atoms, the elementary substance of modern chemistry, the Metals and the Matalloids, the halogens and the earths, became definite types and permanent of constitution. They became fixed in their molecular structure, and are now in the Kali Yuga, so far in time from their origin; practically Elements in the Modern sense of structure indissoluble to all known material processes. I assert that to the Adept they are still convertible and analysable, but even apart from Adeptship, some so called Elements will be even yet disintegrated by modern science alone. But while science prides itself on its progress, it is fatuous enough to demand implicit belief in its attitude of authority day by day. Modern Science howls down today the man who will tomorrow succeed in demonstrating its error. Science is but little less a Bigot than has Religion ever been.

The Metals then, and our present Elements must have been formed, defined, and set in their present type by the work of ages. By the slow processes of Nature, by heat, by light, by electricity, by condensation, by pressure, have the metals grown in the veins

of stone. Sudden, and violent agencies no doubt also produced an effect, perhaps some metals, have been only produced by the convulsions, and not by the gradual processes of Nature.

Who knows but that the Gold found native and pure, as few metals are found, was produced by the Lightning and the Earthquake. Intense pressure and intense heat, would be likely to make a new combination from existing ones. Gold is intense in its weight—its specific gravity: intense pressure and high fusion point, would be likely to produce such a body, pure, homogeneous, heavy.

The Alchemist taught that the well known Metals, now called Elements, were not so—were not simple substances. The 'Elements' of the Alchemicist were states; states and processes. They taught that each metal, say lead, consisted of a Metallic Root, and certain other matter—sulphurs. The nature and quantity of their sulphurs, determined the Metal.—By taking a low metal,—coarse, common, easily altered metal, by purging it from these sulphurs, stage by stage, they taught that each metal might be produced in turn, until the last transmutation produced Gold. I believe the theory is true, I believe the practice is possible, by working in the astral, contemporaneously with action on the physical basis. But if Gold could be so made, Cui Bono? What good would that be? No sooner is Gold thus made, as it were from nought—than its value ceases—it is the rarity of Gold that makes it of commercial value—that makes it buy bread and luxuries. If it be produced at will, it will be of no more value than any other dust.

As to the Alchemist, who, as adept, does succeed in making transmutation, he will be so constituted that riches have no temptation for him and pride no attraction. He will know too, that wealth will be but ill spent, when gained, if squandered upon those who will not help themselves: he will know that individual progress, national progress, and world progress depend not on doles which pauperise, but on the will and effort of individual, nation, and world.

The temptation to wish one could but transmute a little, just to help some one friend, or neighbour, just to provide oneself with some thing earnestly desired—for one's good—is I believe a folly, and would be an evil if attained.

How few of us have not wished this tribute to our efforts?

How few men of the world do not wish it? What proportion of men who are wealthy, spend daily on themselves what is best for them and no more, and give the remainder to the friend, the neighbour, the deserving? Do you say—oh, I am an initiate, I should do differently? My friend—with greater opportunities, comes a great responsibility. I will not judge such, nor you, but in my heart, I thank God I have not the power of transmutation now. God knows,—and I know—how easy it is to fall.

But I constantly digress into the Spiritual, although what I really came to say, is a word on the material and physical aspect. I still defer these remarks, however, to quote two passages, one in prose narrating the sequence of the process of Alchemic work:

and the other a poem written in English, translated from an old French prose account of Alchemic work, in allegoric language and myth. The first quotation is Astrological, and Astrology is inextricably mixed up with Alchemy. The second is beautiful in its poetry, and will well repay contemplation.

The first quotation reads:

The Great Work must be begun when the Sun is in the

Night house of Saturn: the Blackness appears in

forty days when Sun is in the Day house of Saturn:

the Blackness deepens into the Night house of Jupiter on reaching Aries a separation occurs. The Whiteness of Luna develops when the Sun is in the house Cancer of Luna The Sun begins his special form of change in Leo his own house.

Redness is produced in the day house of the Red metal of Copper, Venus, this is Libra, next Scorpio follows, and the Work reaches completion in Sagittarius the day house of Jupiter.

This is a good example of Allegoric description, which has no doubt a physical basis,—and clearly refers to the Soul of things, matters, seasons and processes on the astral plane of evolution.

The second quotation reads:

I

Within the golden portal

Of the garden of the wise,

Watching by the seven sprayed fountain,

The Hesperian Dragon lies.

Like the ever burning Branches

In the dream of holy seer;

Like the types of Asia's churches

Those glorious jets appear.

Three times the magic waters  
Must the Winged Dragon drain  
Then his scales shall burst asunder  
And his Heart be rent in twain.  
Forth shall flow an emanation  
Forth shall spring a shape divine,  
And if Sol and Cynthia and thee  
Shall the charmed Key be thine.

## II

In the solemn groves of Wisdom  
Where black pines their shadows fling  
Near the haunted cell of Hermes,  
Three lovely flowrets spring:  
The Violet damask tinted  
In scent all flowers above:  
The milk white vestal Lily  
And the purple flower of Love.  
Red Sol a sign shall give thee  
Where the Sapphire Violets gleam,  
Watered by the rills that wander  
From the viewless golden stream:

One Violet shalt thou gather—  
But ah—beware, beware ! —  
The Lily and the Amaranth  
Demand thy chiefest care.

### III

With in the lake of crystal,  
Roseate as Sol's first ray  
With eyes of diamond lustre,  
A thousand fishes play  
A net within that water  
A net with web of gold  
If cast where air bills glitter  
One shining fish shall hold.

### IV

Amid the oldest mountains  
Whose tops are next the Sun,  
The everlasting rivers  
Through glowing channels run,  
Those channels are of gold

And thence the countless treasures  
Of the kings of earth are rolled.  
But far—far must he wander  
O'er realms and seas unknown  
Who seeks the Ancient Mountains  
Where shines the Wondrous Stone.<sup>1</sup>

You have already been taught two symbolic schemes for allotting the metals to the Sephiroth—each is capable of defence—for pointing out certain alliances and the alchemical relations of these Metals. I add here a scheme, of my own, for allotting to the Decad ten non-metallic lighter elements recognised by modern chemistry.

Binah = Nitrogen, always a Gas—very passive—neither supports life nor combustion.

Fluorine = a Gas—very active, almost intangible.

Chlorine=a Gas—yellow in colour like gold, acrid, caustic.

Bromine = heavier, baser, red liquid.

Iodine a red copper and hermaphraditical Brass.

Carbon is Tiphereth, is the most notable non-metal—it combines with others, forming alliances with other elements of immense number—all vegetable and animal substances are compounds formed on Carbon as a Basis.

Phosphorous and Sulphur, represent Yesod and Malkuth, both solids, and complete the scale.

The analogies are very curious, and can be greatly extended. It may be possible also to rank the true metals along with the Sephiroth in the Chemical Order of their actual purity and as they the more nearly approach pure Basic Hyle, or the 'one matter', in addition to the G.D. Forms. The Sephiroth are progressive Emanations, each less exalted than the former, and they pass down plane after plane, and may be looked upon each as more material than the last. And in Assiah there may be scales alike of Metals, Metalloids, and other substances, in similar ratios. If such were the case, the Alchemical theory of successive steps of purification would in natural course transmute each metal

into the one above. The Lead into Copper, the Copper into Silver, the Silver into Gold, the Gold into the Elixir Vitae, the gold of Vegetable and Animal life.

Alchemy taught that all metals consisted of the Mercury of the Philosophers and of a Sulphur, which fixed it—made it solid.

The Merc. Phil. was not the Quicksilver of commerce, not the Hydrogen of the modern Chemist—the one fluid metal.

Our Mercury they called Hydrardgyram,—Water of silver— fluid, silver-coloured. They thought it to be Silver in a state of 'low temperature fusion'—They also called it 'Proteus' = of diverse forms. The Alchemists found Gold to be extremely heavy, so they experimented chiefly with those other metals which were most heavy;—lead, quicksilver and copper, believing they must be nearest to Gold in order of steps of change, or that each heavy metal needed fewer processes for conversion, or less purification.

They argued—for example—Lead nearly resembles Gold in weight, therefore Lead consists almost entirely of Mercury Philosophorum and Gold. If a body be found, which will so work on the Lead, as to burn out of it all that is not Mercury Phios, and then we fix that Mercury by a Sulphur, we should obtain Gold as the result.

Relative weights of equal bulks are about —

|              |    |    |
|--------------|----|----|
| Gold         | 19 |    |
| Mercury      |    | 14 |
| Lead         | 11 |    |
| Silver       | 10 |    |
| Copper       | 9  |    |
| Iron and Tin | 7  |    |
| Antimony     | 6  |    |
| Arsenic      |    | 5  |

Many of the 'Elements' so called from 1750 to 1800 have been since broken up, by analysis; notably Potash and Soda, which were shown to be compounds in 1807—by Davey. The Alchemist recognised three principal ways of making Gold.

First, by Separation; for many minerals contain some Gold.

Second, by Maturation, by processes designed to subtilise, purify, and digest Mercury; which convert it into a heavier body, and at last into Gold itself.

They looked on Mercury as an Alloy of Gold and Something: by processes of Fire, and by adding suitable material for combustion; the impurity was to be burned off and pure Gold to remain.



Thirdly, by fusing with base metals, some of that peculiar compound, the Stone of the Philosophers, a perfect transmutation was to occur, the faeces would be burned off, and the Metallic Root appear as Gold.

For example of Alchemical argument, I have read 'if we take 19 ounces of Lead and fuse it with a proper Agent, and so dissipate 8 ounces we shall have 11 ounces remaining, and this can be nothing but pure Gold, because Gold and Lead are as 19 to 11. Otherwise if the process be gradation, and we reduce 19 to 14 first, the result will be Mercury, but then the process may be continued and the further reduction to 11 will equally be Gold, as without the middle step'.

From another point of view, they said 'the Stone of the Philosopher's is a most subtle, fixed and concentrated fiery body which when it is added to a molten metal does, as if by a magnetic virtue, unit itself to the Mercurial body of the metal, vitalises and cleans off, all that is impure, and so there remains a molten mass of pure Sol.'

But as aforesaid,—I believe it is useless for any one to waste time on purely chemical experiments. To perform Alchemical processes, requires a simultaneous operation on the Astral plane with that on the physical. Unless you are Adept enough to act by Will power, as well as by heat and moisture; by life force, as well as by electricity, there will be no adequate result.

So far as I know,—I do not speak by order—power of transmutation may arise, side by side with other magical attainments—Labor omnia vincit. It is not conferred by any Grade—it is occasionally rediscovered by the private student: it is never actually taught in so many words. It may dawn on any one of you,—or the magic event may occur when least expected!

1Le Dictionnaire Mytho—Hermetique, states 'The Fountain found within the Garden', is the 'Mercury of the Wise', which comes from divers sources because it is the 'Principle' of the seven metals, and is formed by the influence of the seven planets, although the Sun alone is properly speaking the Father, and Luna, the Mother. The Dragon who three times drinks, is the putrefaction which overcomes the matter, and is so called from its black colour, and this Dragon loses his scales, or skin, when the Grey colour succeeds the Black. You will only succeed if Sol and Luna aid thee; by means of the regimen of Fire you must bleach the Grey colour to the Whiteness of the Moon (and then obtain the redness of Sol as the last stage). By the 'Fishes', is meant bubbles in the heated crucible. 'Lake' often means vase, retort, flask, alembic'.

## The Hermetic Order of the Golden Dawn

Flying Roll No. VIII

### A Geometric Way to Draw a Pentagram

Let AB be any line of the length required for the distance between the points of Earth and Fire. Bisect AB in O and from O draw OH perpendicular to AB. Cut off OC to equal AB.

Join B with C and produce the line BC to F making FC to equal OA. From centre B, with radius BF, draw the circle FDK, cutting OH at D. D is then the 'Spirit' angle of the Pentagram. With the centres B and D draw circles with a radius equal to AB, and they cut each other at E which will be the Water angle. In a similar way [i.e. by drawing a circle of radius AB from centre A] find G the Air angle. Join A, B, D, E, and G in the usual way.

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## The Hermetic Order of the Golden Dawn

Flying Roll No. IX

### RIGHT AND LEFT PILLARS

By G.H. Fra. N.O.M. (Dr. W.W. Westcott)

As confusion is found to exist with regard to the Right and Left Pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the Moon—you must note:

That in every diagram and picture, the right hand side of the observer is next to the Pillar of Mercy—Chokmah, Chesed, and Netzach; while the Pillar of Severity is on the observer's left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of Strength and Severity, Binah, Geburah and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His Merciful side forms the right hand Pillar in front of you, so that it is as if you looked at yourself in a mirror.

Just as the man looks at you, so does the Moon look at you and so you say that the Moon in her increase is on the side of Mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity.

A Diagram, then, is a picture of a Man or the Moon facing you. The Temple Pillars are similar:

|              |          |              |
|--------------|----------|--------------|
| Black Pillar | Severity | Left, North  |
| White Pillar | Mercy    | Right, South |

|              |        |           |
|--------------|--------|-----------|
| Black Pillar | Boaz   | Stolistes |
| White Pillar | Jachin | Dadouchos |

That is, the white Mercy or Jachin Pillar is on your right hand as you approach the Altar from the West and from the Hiereus. (See Chronicles II. iii, 17.) “And call the Name on the right hand (of him who enters) Jachin, and the Name of that on the left, Boaz.”

Now Boaz = Strength, Severity, Binah, Black Pillar, and Jachin = White Pillar of Mercy.

So in making the Qabalistic Cross on your breast it is correct to touch the Forehead and say Ateh—Thou art; the Heart—Malkuth; right Shoulder, ve-Geburah; left Shoulder ve-Gedulah, and with the fingers clasped on the Breast say, Le olahm, Amen!

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The Hermetic Order of the Golden Dawn

Flying Roll No. X

Concerning the Symbolism of Self -Sacrifice,  
and Crucifixion contained in the 5 = 6° Grade

By G. H. Frater D.D.C.F.

This lecture was delivered on Good Friday, March 3st, 1893, to the Adepts in College Assembled.'

Dealing first of all with the diagrams in the First Order and proceeding upwards, it will be noticed that in the lowest Grade in the Outer ( $0^{\circ}=0^{\circ}$ ) there are no diagrams properly so called, but that on the two Pillars is depicted the symbolism of the passage of the Soul from the Egyptian Ritual of the Dead; this being as it were a synthetical aspect to be developed and explained with the advance of the candidate through the various stages.

After the first Grade comes the  $1^{\circ}=10^{\circ}$ , where we find the first form of the Sephiroth in the Tree of Life;—this is the representation of the Flaming Sword descending, but it is not until the  $2^{\circ}=9^{\circ}$  comes that we begin to find the actual symbolism of self sacrifice.

The  $2^{\circ}=9^{\circ}$  Altar Diagram, then, represents the Serpent of Wisdom twined through the Paths. In the  $4^{\circ}=7^{\circ}$  Grade, however, you are shown the same Serpent, its representation being that of the Serpent Nechushtan. This was the Serpent of Brass that Moses made in the Wilderness, and which was turned around the central Pillar of Mildness,—having three cross bars upon it,—representing a species of triple cross.

Dealing now with the Altar Diagram of the  $3^{\circ}=8^{\circ}$  Grade, it will be seen that Adam is the Tiphereth part: wherein he is extended. That is to say that the form of the man is projected from there.

The figure of Eve stands in Malkuth in the form of the Supporter.

The first ideal form of the Man is in Adam Kadmon—behind the Kether form and, as it were, the prototype of the Tiphereth form. This Tiphereth answers to the letter Vau of the Holy Name, as representing the Prince. The letter Vau also represents the number Six and Adam was created on the Sixth Day, for Tiphereth is the symbol of the Creation. Furthermore, the Hexagram consists of the two forms Fire and Water;—i.e. the ideal Fire and the ideal Water; the Spirit and the Water of Creation,—the spiritual Ether and the Ethereal Fire (the Fire of the Holy Spirit). Thus, in the Creation the Man is extended from Tiphereth i.e. the moment Adam is created, that is the beginning of the reflection of the lower Triad, and, finally, of Malkuth. Eve is the synthesis of Creation and represents the Mother of Life, as the name ChaVaH is. The  $3^{\circ}=8^{\circ}$  diagram thus represents the establishment of life, i.e., created life, and the Good and Evil is represented in Malkuth, and it is the Tree of Knowledge of Good and Evil because it is the balance point between Good and Evil: for in the material body we are placed to give the victory to which we will. Hence the significance of the words of the Serpent, 'Ye shall be as

Gods, knowing Good and Evil'. But the knowledge of Evil brought with it the descent into the Qlipoth, and although Malkuth is directly involved in the 'fall', the Sephiroth immediately above cannot be said to have actually entered into the knowledge of Evil. Therefore in the allegorical account of the Creation in Genesis, it is said that Man is checked from putting forth his hand to take of the Tree of Life, so as not to involve the higher Sephiroth in the 'Fall', which, (he being unbalanced in himself) would only have precipitated disaster.

In the  $4^\circ = 7^\circ$  diagram we find represented the fall and the consequent rise of the dragon, which in the  $3^\circ = 80$  Grade is represented coiled beneath Malkuth in the Kingdom of the Shells; but it only raises its head to the Sephiroth by right of the Crowns of the Kings of Edom.

These latter represent the Worlds of unbalanced force, before the Creation is established. They furthermore symbolize the places of the Sephiroth which are hollowed and before the light fills the cavities (The Light which comes down and fills the cavities is to be found allegorically set forth in the story of the usurpation of the younger brother in the story of Esau and Jacob). 'Before all things were the Waters, and the Darkness, and the Gates of the land of Night'. Note also the War of the Titans who rise and fight against Jupiter.

The Edomite Kings, therefore, are not altogether evil, but they are partly connected with Evil. They are the forces of restriction.

The result, therefore, on a higher plane, in the Tree, is that the Great Serpent rises to Daath, and if the Four Worlds be placed upon the Tree itself, it will be observed that the cutting off by the Serpent is between Yetzirah and Briah. Thus Evil cannot arise into the World of Briah, or indeed transcend the limits of Yetzirah. But if we seek for the correspondence of Evil in the Worlds of Briah and Atziluth, it will be found to consist in a lesser form of Good—a limiting, restricting and binding force without which you cannot have form on the higher planes. It is only in the Worlds of Yetzirah and Assiah that the analogue of this principle becomes absolutely Evil.

This idea was expressed by the Gnostics when they said that the Achamoth<sup>2</sup> attempted to comprehend the Pleroma, and could not understand it, and from the grief of her were formed the demons and the evil spirits.

If therefore we seek to institute an analogy between the Microcosm it will be seen that Nepheseh refers to Malkuth and

Assiah: Ruach will refer to Yetzirah, which is the World of formation, therefore the formative principle operating in Ruach gives form to all ideas, and is that which weighs, balances and works in things. Ruach can also have an evil side.

Neschamah = the higher aspirations of the Soul, which aspire to the ideal. There can be no positively evil side to Neschamah:— there will only be a higher or lower

aspiration.

If the Ruach overpowers the Neschamah; if the Neschamah seeks the lower good, both will be ruined. The following of a false idea cannot be said to be exactly evil, but is a lower Good than it should be.

2 The Gnostics called this Achamoth, but probably this was a corruption of Chokmutha. (Original Note.)

Neschamah will answer to the World of Briah : — so also will Chiah, which is allotted to Chokmah; but you cannot touch the Yechidah part of you with your Ruach,—you must use the consciousness of the Neschamah. This Yechidah will, together with Chiah, be the ‘Higher Genius’, though this again will not be the highest self. For in and behind Kether will reside a part of the being, which it is impossible to understand, and which one can only aim at: this is the highest Soul, and answering to the highest part of Yechidah, cannot be touched by Neschamah. There must be a mode of transferring the synthesis of the con-scioussness making up the Man,—to this upper Sephirah. The Fall, which cut away the higher from the lower Sephiroth in Daath, was also our descent into this life, as it were, from that Upper and Higher Soul. Therefore our object is to get into con-tact with that again, which is only to be done through the Neschamah, which is the Divine Mother of the Soul,—our Aima.

When the Candidate enters the Vault and kneels down at the second point, he does so at the centre of the Altar above the symbolic form of the Adept, who is the synthesis of the sides of the Vault, whence he has come forth and occupies a central position between the Kether and the World of the Shades,— being there protected by the rising glory of the Golden Cross and the Rose. Then this Prayer is said: ‘Unto Thee Sole Wise, Sole Mighty and Sole Eternal One, be Praise and Glory for Ever’. Now it must be the Macroprosopus, the Amen, who is addressed here,

—the Lord of Kether who has permitted this aspirant who now kneeleth before Him to penetrate thus far into the Sanctuary of His Mysteries (which is in the centre of the Universe). Not unto us, but unto His Name be the Glory. (which is the name JHVH with the addition of the letter Shin) ‘Let the influence of Thy Divine Ones descend upon his head,’ (These Divine Ones are Angelic forces, and the higher Self is in the nature of the Angelic Forces, as the Highest Self is in that of the Divine One) ‘and teach him the value of Self sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high’ (that is that the divine NAME formulated in him may be brought up, as it were, to the heights) ‘and may stand in the presences of the Holy One’ (which genius will be a mighty Angelic power and in form far different from the petty person-ages we are here) ‘in that hour when the Son of Man is worked before the Lord of Spirits and his name in the Presence of the Ancient of Days’.

This will be the synthetical form of the Son of Man, the BEN ADAM, who is the synthesis of the Ruach of the Universe: in other words, the allusion is to the Great God of the World of Yetzirah or the Microprosopus, the Son of the first Adam when he is

invoked before the Lord of Spirits, which can but be in Kether; and his name in the presence of the Ancient of Days. 'He who is ancient before the Gods, ancient before time, ancient before the formation of the Worlds, He the ETERNAL AMEN— or even He who is before AMEN and whom the plumes of Amen's head-dress only touch'.

Now the foregoing partly represents the mode in which the initiate becomes the Adept: —the Ruach directed in accordance with the promptings of the Neschamah keeps the Nephesch from being the ground of the Evil forces, and the Neschamah brings it, the Ruach, into contact with the Chiah i.e. the genius which stands in the presence of the Holy One = the Yechidah = the Divine Self, which stands, as it were, before the Synthetical God of all things. That is the only real way to become the Greatest Adept, and is directly dependent on your life and your actions in life.

And upon the lid of the Pastos this process is symbolically resumed: there we see the suffering Man, pitiful and just, be-fore whose justice and purity the heads of the dragon fall back, but on the upper half there is depicted a tremendous and a flaming God, the fully initiated Man,—the Adept who has attained his Supreme Initiation.

It will be noticed that in the 4° = 7° Diagram the heads of the Dragon have seized the Sephiroth but, as before remarked, on the lid of the Pastos they are falling back from the figure on the Cross: they are dispossessed only by the sacrifice of the lower Self.

Recall to your mind that passage in one of the Eddas 'I hung on the Tree three days and three nights, wounded with a spear, myself a sacrifice offered to my (highest) Self,—Odin unto Odin'.

It will furthermore be noticed that this way of looking at the matter at once makes a reconciliation between the account in the Gospel of the Christ as a calm, peaceful and pitiful Man, and the representation in the Apocalypse of a tremendous and flaming God. A glance at the top half of the Pastos shows the descent as a flaming sword which casts out the evil,—the whole surrounding being white with brilliance. 'And He had in His right hand Seven Stars ... and the Seven Stars represent the (Arch) Angels of the Seven Churches', or abodes in Assiah, at His feet...

The Life of Nations is like the Life of men;—they are born, become intellectual, direct that intellect to black ends,—and, perish. But every now and then at the end of certain periods, there are greater crises in the World's history than at other periods, and at such times it becomes necessary that Sons of God should be incarnated to lead on the new era of the Universe. I do not affirm that Christ was necessarily a man who obtained Adeptship in that incarnation, but rather one who had obtained Adeptship and come down to be incarnated again to lead up the new era. It was, however, necessary in the crucifixion of so great a Soul,—so that the form might actually suffer,—that every-thing except the Nephesch should be withdrawn which would be the reason of the Cry of the Nephesch, 'My God, My God, Why hast thou forsaken me?' For the Nephesch which was temporarily abandoned in this case was the cloak of that

incarna-tion. In other words, the only mortal part about the Man, or the God, and then only after incurring that physical death, as it were, could the other divine parts suddenly come down and make it the resurrected or glorified body, which, according to the description, had after the Resurrection, the apparent solidity of the ordinary body, and the faculties of the Spirit body. Because if you can once get the great force of the Highest to send its ray clean down through the Neschamah into the mind, and thence, into your physical body, the Nephesh would be so transformed as to render you almost like a God walking on this Earth.

The Ruach, then, has to undergo a certain check and suffering in order to attain its Apotheosis—which is the work of our Adept.

In the fully Initiated Adept the Nephesh is so withdrawn into the Ruach that even the lowest parts of these two principles cease to become allied to the body and are drawn into the first six Sephiroth. This is again brought out in the Obligation, where you say, 'I pledge myself to hereby give myself to the Great Work, which is so to exalt my lower nature that I may at length become more than human and thus gradually raise and unite myself to my higher and divine genius'. If it is a very great thing to unite yourself to the genius, how much more so must it be to unite yourself to the God that is behind it!

Looking at the Pastos, it will be seen that it represents a kind of triple cube, the whole of which is placed between light and darkness. The lid is half light and half darkness, the upper end is the symbol of light, and the lower, the symbol of darkness,—while the sides have the colours placed between the Light and the Darkness. At the head is placed a Golden Greek Cross, representing the Spirit and the Elements, and a Rose of 7 times 7 petals, and there are four rays which go out from it. But at the foot,—that which the feet rest on as if they were exalted by it,— is the Cross exalted on a pedestal of Three Steps, viz, the Obliga-tion Cross. This latter is also to an extent represented on the top in the crucified figure, and symbolises the voluntary sacrifice of the lower Will, which is incidental to allying the intellect with the higher aspirations and to the establishment of your con-scioussness therein : — thus if the ordinary consciousness were centred in the Ruach you could touch the Neschamah, while if it was in the latter you could touch the Genius.

Now this transference of consciousness from Ruach to Nescha-mah is one object of the ceremonial of the 5°=6° Ritual:— it is a thing which will be more readily understood when the Grade of Adept Adeptus Minor is reached. It is especially intended to effect the change of the consciousness into the Neschamah and there are three places where it can take place. The first is when the Aspirant is on the Cross, because he is so exactly fulfilling the Symbol of the abnegation of the lower Self and the union with the Higher Self: — and also there is the invocation of the Angel H.V.A.

The second place is when he touches the Rose on the representative of C,R. in the Vault, when he has taken on himself the symbols of suffering and self sacrifice, and says that his victory is in the Cross of the Rose.



The third place is when he enters the Vault in the Third point and kneels down and the Chief Adept says 'I am the Reconciler with the Ineffable: I am the dweller of the Invisible: let the White Brilliance of the divine Spirit descend.'

In these three cases a possible exchange of the consciousness from the Ruach into the Neschamah is initiated, so that whether he understands it, or not, the Aspirant actually approaches his own Genius.

(There are some cases where the Genius may have attained a height and fallen : — that is when, having touched the Ruach in one incarnation, it has been so wrought upon by the sufferings of the lower part that it has for the moment consented to slacken the tension of their union.

Now if the Genius part, instead of identifying itself with the God part, identifies itself too much with the Neschamah, a fall of the Genius takes place: which is not altogether evil, but may entail a certain evil effect.)

The most complete point of the actual contact is in the third point, where the Chief Adept says : — 'I am the Resurrection and the Life! He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die': i.e. if you can live at will in the Neschamah and touch the Genius, you will have made a great step towards the divine Elixir, for you will be worthy to sit with the Gods, and that which you drink of is the real Elixir, the Elixir of the Spirit of Life.

Then the Second Adept says : — 'Behold the Image of the Justified One, crucified on the Cross of the Infernal Rivers of death', and the Third Adept shows deific antithesis,—the exalta-tion into the Divine. Then the Chief Adept says again : — 'I am the First and the Last'—the Aleph and the Tau and the Yod and Hé final of the sacred Name,—'I am He that liveth but was dead, and behold I am alive for evermore, Amen', that is using the name of the Egyptian Deity AMON, or Amen, who represents the Ideal God force,—'and I hold the Keys of Death and of Hell' (Because if you stand on Malkuth and keep your touch with the Gods, you hold the Keys of that which is below)— But the lower self all this time has an existence, for it cer-tainly is not quite eliminated : — it is cast forth from the Nephesch, yet preserving a link with it, it goes down into the Qlipoth, and in this connection, it is well to observe that what may be really Evil on this Earth plane, may be even as a God among the Demons.

The words 'He descended into Hell', have such a significance. This Third point then represents the attainment of the Divine : — and the Second Adept proceeds to say : — 'He that hath an ear let him hear what the Spirit says unto the Assem-blies' (i.e. in Malkuth) and if the Voice of the Divine is found in Malkuth it must find its echo in the realms beneath.

Then follows the exaltation into Neschamah of the Conscious-ness of the Chief Adept, whose Voice seems as if he were sym-bolically standing with his head in

Atziluth, whence it reverberates through the Worlds, sinking down below Malkuth unto the dominion of the Shells and he says : — ‘For I know that my Redeemer liveth’ (the Redeemer is he that brings again) ‘and that he shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No Man cometh unto the Father but by me etc.’ This whole passage of the Chief Adept is formed of a collection of utterances, which are, as it were, the speeches of the Great Gods, which he can only hear when he is still further exalted into Kether. ‘I am the Way, the Truth and the Life’, is the reflected Triad. No Man cometh unto the Father, but by me. Then the Neschamah speaks; down to ‘I have entered into the Invisible’. Then it is as if the Consciousness went into the Genius, which says ‘I am the Sun in his rising, I have passed through the hour of Cloud and Night’.

Then follows: — ‘I am Amon the concealed one, the opener of the Day,’—like the Great God in Atziluth—‘I am Osiris Onnofris, the Crucified One,’ who is perfected in the balance and risen above all considerations that come from Maya, or illusion, and who only seeks the eternal life from above, and then, as if in a supreme moment ‘I am the Lord of Life, triumphant over death, there is no part of me that is not of the Gods’. (That is the voice of Kether.) This again is followed by a synthetical culmination, as if all the divine ones united in the utterance: ‘I am the Preparer of the Pathway, the Rescuer unto the Light! Out of the Darkness let the Light arise!’

Whereupon the Chief Adept says : — ‘I am the Reconciler with the Ineffable! I am the dweller of the Invisible: let the White Brilliance of the Divine Spirit descend’.

The Aspirant is now told to rise an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the sign of Osiris slain,— and then ‘We receive thee as an Adeptus Minor in that sign of Rectitude and Self Sacrifice.’

The affirmation of the three parts is then proceeded with.— The Chief Adept says:

‘Be thy Mind opened unto the Higher,’ Second: ‘Be thy heart the centre of Light’, and Third: ‘Be thy body the Temple of the Rosy Cross’.

The Pass Word is then announced, which is formed from the Mystic Number of the Grade, 21,—this Pass Word, however is the divine Name of Kether : — and it is used as the Pass Word of this Grade of Tiphereth in order to affirm the connection between the two.

Then the Chief Adept says that the Key Word is I.N.R.I. The three Adepts themselves represent Chesed, Geburah and Tipher-eth. The Creator, the Destroyer and the Sacrificed One, ISIS, APOPHIS and OSIRIS = the name IAO. The Symbol, of Osiris slain is the Cross; v is the sign of the mourning of Isis: the sign of Typhon and Apophis: x the sign of Osiris risen: = LVX, the Light of the Cross, or that which symbolises the way into the Divine through Sacrifice. So that the symbolism in its entirety represents the exaltation of the Initiate into the Adept.

## The Hermetic Order of the Golden Dawn

Flying Roll No. XI

Clairvoyance

By G. H. Frater D.D.C.F. (S.L. MacGregor Mathers)

In order to obtain a clear idea of the relation of Man to the Universe, and to the spiritual planes, it is necessary to understand and perceive that the scheme of the Ten Sephiroth, and their symbolic representation as the Tree of Life is to be applied both to the Macrocosm and to the Microcosm; to the Celestial Heavens to Stars, Planets, the World, and to Man. One aspect of this assertion that has been recently pointed out to you, and has been demonstrated to you on the globe, is in reference to the scheme of Divination; you must further extend this idea when considering the rationale of Clairvoyance and must recognise a Sephirotic arrangement in the constitution of every Star, and of every atom, of Man and his principles.

We look above us into heaven, and see the Stars, and it is commonly supposed that we see the material globes, their Malkuth, but they are complex in constitution and we see but their luminous aura or atmospheres, containing the rest of the Sephiroth, etc., or a reflection of them.

Then as to ourselves, we must never forget our own complex Sephirotic symbolism, and that our bodies that we feed and clothe are but our Malkuth on its lowest plane, and that the higher nine Sephiroth hover around us in our auras, or atmosphere.

We pass through life affecting others, and being affected by others through these akashic envelopes that closely surround us—so that when we close the eyes of the body and senses upon the material world, we first apprehend by interior vision the essences of our own and contiguous natures. This perception of our own environment is a source of error to the beginner in Clairvoyance; for he believes himself to have gone away and to see elsewhere, and may be but among the confused images of his own aura.

An old name of Clairvoyance, in our ancient MSS was 'Skrying in the Spirit Vision'; becoming a 'Skryer' was not simply becoming a Seer, but one who describes what he

seeks, not only the impassive receiver of visions beyond control or definition.

When one stands in common life in the kingdom of Malkuth, there is but little confusion of sight, but when one voluntarily leaves the dead level of materialism and passes up the Path of Tau towards Yesod, then there is a confusion of lights; one comes within the scope of the crossing, and reflected, and coloured, rays of the Qesheth, the Rainbow of colours spread over the earth, and here then we require instruction and guidance to avoid confusion and folly. And yet this stage must be passed through—to go higher.

Beyond Yesod you enter the path of Samekh, the strait and narrow path which leads to truly spiritual regions of perception, this is attained by the process called Rising in the Planes.

Our subject falls most conveniently into three heads, which are however, closely related, and the three forms or stages pass one into the other.

Clairvoyance. Descrying in the Spirit Vision.

Astral projection. Travelling in the Spirit Vision.

Rising in the Planes.

Begin with simple Clairvoyance, and then pass to the other states.

It is well to commence this form of practical occultism by means of a Symbol, such as a drawing, or coloured diagram, related in design, form and colour to the subject chosen for study. The simple and compound Tattva emblems are suitable for this process. It is better for them not to be in the complementary 'flashing' colours for this purpose as though more powerful, they are also more exhausting to the student. The Symbol should be of convenient size, for the eye to take it in at a glance, and large enough not to require too close an application of sight to realise the details.

There are several scales of colour, but for our present purpose we need only note two. Firstly, the scale of the King, that of the G.D.; and that of the Adept Minor. Scarlet is Fire, Yellow is Air, Blue is Water, Four dull colours are Earth and White is Spirit. Secondly, the Tattva scheme, which is nearly the same as our scale of the Queen, which is applied also to the Sephirotic colours in the Minutum Mundum Diagram. Red is Fire, greyish White is Water, Golden Yellow is Earth, Blue (greenish) is Air, Violet Black is Akasha or Spirit.

Tablets and Telesmas are described as being made in Flashing Colours, when in

one tablet, a certain colour and its direct complementary are shown in opposition and shine by contrast. In such tablets do the elemental forces manifest most readily, and most students can perceive their flashes of radiance, which are, however, partly subjective and partly objective. They attract and reflect the rays of light from the akashic plane enveloping them.

These tablets when formed by an Adept of high spiritual attainments receive from him a charge of akashic force of a magnetic character; as line by line and colour by colour is added, the Telesma grows in virtue as well as progresses to completion. But the beginner fails, thus, to impregnate his work with his vital astral force and his finished Telesma needs a ceremony of consecration, after which the figure should remain sacred to his touch alone. All Telesma, however, are better consecrated ceremonially, for they then hold more firmly the 'charge' of force, and if carefully preserved, apart from contamination, and from influence by other Telesma, will retain force for an indefinite period. All powerful Occult work, such as this, exhausts the Vital force, especially from beginners, and you will feel at first distinct exhaustion from loss of akasha, which however is not lost but transferred to the symbol and there preserved, fading away from thence, only slowly into the ocean of energies.

To use the Symbol for Clairvoyance, place it before you, as on a table, place the hands beside it, or hold it up with both hands, then, with the utmost concentration, gaze at it, comprehend it, formulate its meaning and relations. When the mind is steady upon it: close the eyes and continue the meditation, and let the conception still remain before you, keep up the design, form, and colour in the akashic aura, as clearly as they appeared in material form to the outward seeing. Transfer the Vital effort from the optic nerve to the mental perception, or thought seeing as distinct from seeing with the eye; let one form of apprehension glide on with the other—produce the reality of the dream vision, by positive will in the waking state. All this will be only possible if the mind is steady, clear and undisturbed and the will powerful. It cannot lead to success if you are in an unsuitable state of anxiety, fear, indignation, trouble or anticipation. You must produce peace, solitude and leisure and you must banish all disturbing influences.

But, above all, never attempt these Magic Arts if there be any resentment in the mind, anger, or any evil passion; for if you do, the more you succeed, the greater will be the evil that will follow—for yourself.

With the condition favourable, the process may be continued, and this, by means of introducing into the Consciousness and by formulating into sound, the highest Divine Names connected therewith; this invocation produces and harmonises currents of spiritual force in sympathy with your object. Then follow with the sacred names of Archangelic and Angelic import, producing them mentally, visually and by voice.

Then, maintaining your abstraction from your surroundings, and still concentrating upon the symbol and its correlated ideas, you are to seek a perception of a scene, panorama, or view of a place. This may also be brought on by a sense of tearing open, as a curtain is drawn aside and seeing the 'within' of the symbol before you. As the

scene dawns upon you, particularise the details, and seek around for objects, and then for beings, entities and persons—attract their attention, call mentally to them by suitable titles and courtesies, and by proper and appropriate signs and symbols, such as the signs of the Grades, Pentagrams, etc. Test them by divine and angelic names, observing their attitude and responses thereto. Thus losing sight of the symbol, you see its inwardness, perceive things as in a mirror by Reflection. In this form of Descrying, note, that you see objects reversed, as to right and left, for which suitable allowance must be made. You project, in this process, part of your own nerve and spirit force upon the symbol, and by this you attract and attach to it more akashic force from the environment, hence the results obtained. If, instead of this Simple Spirit Vision, a ray of yourself is sent and actually goes to a place (astral projection) there is not necessarily the sense of reversal of objects.

In using Symbols it is necessary to avoid Self hypnotisation, for this occurrence would dispose you to mediumship, and to be the playground of forces you must control, and not permit to control you. For this reason, partly, it is well not to have the Symbol too small. It is of advantage to pursue these researches with the aid of the presence before you of the four Magical Implements, and even to hold the one suitable to the investigation. If you enter upon the Spirit Vision without a Symbol you proceed by a mental symbol, imagined in the Astral Light: this is not a wise proceeding for learners because it opens the door to other Astral effects; you create a vortex, into which other astral influences are drawn and hence confusion and mischief may result.

The process of working by a small symbol placed upon the forehead, or elsewhere, is not wholly good; it is more liable to derange the Brain circulation and cause mental illusion and disturbance, headache, and nervous exhaustion than the first method.

In using symbols, placed before you—it is a useful addition to provide a large circular (or square) tablet, around which are placed Divine Names etc. related to the Elements, and to the cardinal points; then after arranging this duly, with respect to the compass, place your symbol upon and within this frame.

Astral Projection, although from one point of thought a development of Clairvoyance, yet is from another distinct: in Astral Projection, the Adept emits from his Ego a perceptible ray of his identity, and by cultured and instructed Will, sends it to travel to the place desired, focuses it there, sees there—directly and not by reflection—perceives its bodily home, and re-enters it.

In this Travelling of the Spirit the process may be caused to start also by the Symbol, as before, or by Will alone; but anyway the Divine names should be used and relied upon. If the ray be emitted, and you succeed in this travelling to the place—you perceive a different result to that of the clairvoyant, mirror-like vision—scenes and things instead of being like a picture, have the third dimension, solidity, they stand out first like bas relief, then you see as from a Balloon, as it is said, by a bird's eye view. You feel free to go to the place, to descend upon it, to step out upon the scene, and to be an actor there.

Having attained success in projection you should practice the method when opportunity offers, and having passed to any place, should make efforts—and if you Will—success will follow—to pass through all elements, Water and Earth as well as through Air—practise will enable you to fly through air either quickly or slowly as willed, and to swim through water, or pass through earth and through fire fearlessly with the aid of the Divine Names, in this Astral Projection.

Seek then the forms and persons of the place or of the Plane you reach to, seek converse with them, by voice, word, letter and symbol and claim admission etc. by signs, and by invocation. Every figure is to be tried and tested, whether he be as he appears or whether a delusive and deluding embodied power. It may be, too, that your travel is not real, and that you are wandering in your own environment, and are misled by memory etc.; hence you might be self-deceiving by your own reminiscences.

Try all beings, and if offered favours or initiation by any, try and test them by Divine names and forces; and ever remember your own Adept Obligation and your allegiance to it, to your own Higher Self, and to the Great Angel HVA, before whom you stood fastened to the Cross of Suffering, and to whom you pledged your obedience.

This old Proverb enshrines a great truth, as many of them do: 'Believe thyself there and thou art there.'

Rising in the Planes is a spiritual process after spiritual conceptions, and higher aims; by concentration and contemplation of the Divine, you formulate a Tree of Life passing from you the spiritual realms above and beyond you. Picture to yourself that you stand in Malkuth—then by the use of the Divine Names and aspirations you strive upward by the Path of Tau toward Yesod, neglecting the crossing rays which attract you as you pass up. Look upwards to the Divine Light shining down from Kether upon you. From Yesod leads up the Path of Temperance, Samekh, the arrow cleaving upward leads the way to Tiphereth, the Great central Sun of Sacred Power.

Invoke the Great Angel HUA, and conceive of yourself as standing fastened to the Cross of Suffering, carefully vibrating the Holy Names allied to your position, and so may the mental vision attain unto Higher Planes.

There are three special tendencies to error and illusion which assail the Adept in these studies. They are, Memory, Imagination and actual Sight. These elements of doubt are to be avoided, by the Vibration of Divine Names, and by the Letters and Titles of the 'Lords Who Wander'—the Planetary Forces, represented by the Seven double letters of the Hebrew alphabet.

If the Memory entice thee astray, apply for help to Saturn whose Tarot Title is the 'Great One of the Night of Time'.

Formulate the Hebrew letter Tau in Whiteness.

If the vision change or disappear, your memory has falsified your efforts. If Imagination cheat thee, use the Hebrew letter Kaph for the Forces of Jupiter, named 'Lord of the Forces of Life'. If the Deception be of Lying—intellectual untruth, appeal to the Force of Mercury by the Hebrew letter Beth. If the trouble be of Wavering of Mind, use the Hebrew letter Gimel for the Moon. If the enticement of pleasure be the error, then use the Hebrew letter Daleth as an aid.<sup>1</sup>

Never attempt any of these Divine processes when at all influence by Passion or Anger or Fear—leave off if desire of sleep approach, never force a mind disinclined. Balance the Mem and the Shin of your nature and mind, so as to leave Aleph like a gentle flame rising softly between them.

You must do all these things by yourself alone. No one can make you nor take you. Do not try to make, or take others. You may only point out the Path, and guide but must not help others.

A strong person can galvanise a weak one, but its effect is only a temporary folly, doing good neither to the strong nor to the weak. Only offer guidance to those who are making necessary efforts of themselves; don't assist a negligent pupil, nor encourage one whose desire is not in the work.

This rule is open to some alteration when, passing from our Mystic studies, you refer to the worldly guidance of childhood—a parent is in a special position, and has a natural duty incumbent upon him or her to train, guide, and protect a child.

Still, even here, do protect and lead, but don't 'obsess' a child, don't override by your peculiar personal predilections all the personal aims of the offspring. A man's ideal of true propriety is often himself, and his idea of doing good to a child is to make it like himself. Now, although this father may be a good man, his form of goodness is not to be made a universal type, and there are many other forms equally existing, and equally fit to exist, and any attempt to dictate too closely a child's 'though life' may, while failing of success, yet warp aside from the truth what would otherwise pass into a Good Path, through its own peculiar avenue.

It is well to make all symbols for Clairvoyant use yourself, otherwise, to obtain a purely individual result, you have to banish the influence of him who made them.

It is best to do high Clairvoyance alone, or only with others of the utmost purity, and in whom you have the utmost confidence.

If more than one is attempting in concert the same process, there is the source of error that there becomes formed in the Astral Light a complex symbol, and a struggle ensues as to who shall lead the direction of the currents. When two sit together, as in the Vault, they should be balanced: and so with three. For two; one each side of Pastos or one at each end; for three assume the position of the angles of a triangle, say one at



head of Pastos, one at the Right and at the Left hand of the form of Christian Rosycross.

### Example

The V.H. Soror V.N.R.  $6^{\circ}=5^{\circ}$ , sat at a table, robed, and took a Tattva card coloured symbol (Tejas—akasha) —an erect red triangle, upon which is a dark violet black egg shaped centre. She placed her hands beside her side, or held it in turns before the eyes (held the Magic Fire Wand). Gazed and contemplated and considered as the Symbol grew before her, so enlarged and filled the place, that she seemed to pass into it, or into a vast triangle of flame. She realises that she is in the presence of a desert of sand, harsh, dry and hot.

Thinks of and vibrates—Elohim. Action seems set up, increase of heat and light. Passing through the symbol and scene: seems to arrive and descend there, feels the hot dry sand—perceives a small pyramid in the distance—Wills to rise up and fly through air to it, descends beside it, passes around, sees a small square door on each side. Vibrates—'Elohim—Michael—Erel—Seraph, Darom. Ash.'

Stamps five times—figure appears at an entrance, stamps again five times and vibrates Seraphiel. A Warrior figure leads out a procession of Guards, she asks for his Seal—he shows a complex Symbol of four triangles around a central emblem—? deceptive. Draw Beth before him—he appears terrified. Withdraw Symbol—he is courteous—ask him about pyramid; he says they conduct ceremonies there—she seeks admission—gives sign of  $0^{\circ}=0^{\circ}$ —there is a sense of opposition—gives sign  $1^{\circ}=10^{\circ}$ , this appears to suffice—But he gives signs of Adeptship—Guards kneel before her and she passes in—dazzling light, as in a Temple. An Altar in the midst—kneeling figures surround it, there is a dais beyond, and many figures upon it—they seem to be Elementals of Fiery nature—she sees a Pentagram, puts a Leo into it, thanks the figure who conducts her—Wills to pass through the pyramid, finds herself out amid the sand. Wills her return—returns—perceiving her body in Robes seated in the Second Order Hall.

1Use the Hebrew letter Peh for mars to coerce sense of anger and violence. Use the Hebrew letter Resh for the Sun to coerce sense of haughtiness, vanity.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XI

## Telesmatic Images and Adonai

By G. H. Frater D.D.C.F.(S.L. MacGregor Mathers)

Now there is also a mode whereby, combining the letters, the colours, the attributions and their Synthesis, thou mayest build up a telesmatic Image of a Force. The Sigil shall then serve thee for the tracing of a Current which shall call into action a certain Elemental Force.

Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the Forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.

Know, then, that if thou essay in the imagination to form an astral image from the Names, the first letter shall be the head of the Figure or Form, and the final letters shall be its feet. The other letters shall be, and represent in their order, its body and members.

AGIEL, for example, shall give thee an Angelic Form of the following nature and appearance:

ALEPH, Air. The head winged, and of a golden colour, with long floating golden hair.

GIMEL, Luna. Crowned blueish silver crescent. and with face like that of grave and beautiful woman with a blueish halo.

YOD, Virgo. The body of a maiden clothed in a grass green robe.

ALEPH, Air. Golden wings of a large size. partly covering the lower part of the figure.

LAMED, Libra. Feet and limbs well-proportioned and, either in the hand of the figure or lying at its feet, the sword and scales of Justice in bright green.

Playing around the figure will be a greenish light the colour of its synthesis. The keys of the Tarot may help thee in the form.

See well also that thou makest the Image as pure and beautiful as possible, for the more impure or common the figure, the more dangerous is it unto thee. Write upon the breast its Sigil, upon the girdle its Name, and place clouds below the feet. And when thou hast done this with due solemnity and rigid correctness of symbolism, shunning as thou wouldst shun death any suggestion of coarseness or vulgarity in an Angelic symbol, then hear what it shall say unto thee.

Seraphim will give thee an Angelic Figure like a Warriress with Flame playing about her, and a countenance glorious like the Sun, and beneath her feet the stormy Sea and thunder clouds, and lightning about her, and a glow as of Flame. She has a triangular helmet or headdress of Flame like the symbol of Fire.

Graphiel will give thee a Great Angel like a Female Warrior with a most glorious countenance, crowned with the Crescent and flashing with Ught, and surrounded by Flame and Lightning and with Four Wings.

The termination EL always gives to Angelic Forms the Wings and Symbols of Justice. The ending YAH will make the Figures like enthroned Kings or Queens, and with flaming glory at their feet.

In vibrating the Divine Names, the Operator should first of all rise as high as possible towards the idea of the Divine White Brilliance in KETHER—keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your consciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavour to bring down the white Brilliance into your heart, prior to centering your consciousness there.)

Then formulate the letters of the Name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the colour of the Apas Tattwa. Then, emitting the breath, slowly pronounce the Letters so that the sound vibrates within you, and imagine that the breath, while quitting the body, swells you so as to fill up space. Pronounce the Name as if you were vibrating it through the whole Universe, and as if it did not stop until it reached the further limits.

All practical occult work which is of any use, tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a Name and drawing a Sigil from the Rose, you must remember that the Sephirah to which the Rose and Cross are referred, is Tiphareth, whose position answers to the position of the heart, as if the Rose were therein. It is not always necessary to formulate before you in space the telematic angelic figure of the Name. As a general rule, pronounce the Name as many times as there are letters in it.

Telematic Attributes of the Letters of the Hebrew Alphabet

ALEPH Spiritual. Wings generally, epicene, rather male than female, rather thin type.

BETH Active and slight. Male.

GIMEL Grey, beautiful yet changeful. Feminine, rather full face and body.

|        |                                                                     |
|--------|---------------------------------------------------------------------|
| DALETH | Very beautiful and attractive. Feminine. Rather full face and body. |
| HEH    | Fierce, strong, rather fiery; feminine.                             |
| VAU    | Steady and strong. Rather heavy and clumsy, masculine.              |
| ZAYIN  | Thin, intelligent, masculine.                                       |
| CHETH  | Full face, not much expression, feminine.                           |
| TETH   | Rather strong and fiery. Feminine.                                  |
| YOD    | Very white and rather delicate. Feminine.                           |
| CAPH   | Big and strong, masculine.                                          |
| LAMED  | Well-proportioned; feminine                                         |
| MEM.   | Reflective, dream-like, epicene, but female rather than male.       |
| NUN    | Square determined face, masculine, rather dark.                     |
| SAMEKH | Thin rather expressive face; masculine.                             |
| AYIN   | Rather mechanical, masculine.                                       |
| PEH    | Fierce, strong, resolute, feminine.                                 |
| TZADDI | Thoughtful, intellectual, feminine.                                 |
| QOPH   | Rather full face, masculine.                                        |
| RESH   | Proud and dominant, masculine.                                      |
| SHIN   | Fierce, active, epicene, rather male than female.                   |
| TAU    | Dark, grey, epicene; male rather than female.                       |

(These genders are only given as a convenient guide.)

There is another method of assigning gender based upon whether or not the sound of the HEBREW Letter is arrested or prolonged. If the former it is masculine, if the latter it is feminine — as follows:

#### Sound Prolonged (Masculine)

|        |         |       |            |
|--------|---------|-------|------------|
| Aleph  | broad A | Beth  | B-Bh       |
| Vau    | U,V, 00 | Zayin | Z          |
| Caph   | K, Kh   | Nun   | N          |
| Samekh | S       | Ayin  | O, Ngh, Au |
| Qoph   | Q, Qh   | Resh  | R          |
| Shin   | Sh, S   |       |            |

#### Sound Arrested (Feminine)

|       |        |        |               |
|-------|--------|--------|---------------|
| Gimel | G, Gh  | Daleth | D, Dh         |
| Heh   | H      | Cheth  | Ch (guttural) |
| Teth  | T      | Yod    | I, J, Y.      |
| Lamed | L      | Mem    | M             |
| Peh   | P, Ph  | Tzaddi | Tz            |
| Tau   | T, Tb. |        |               |

#### Summary

In the vibration of Names concentrate first upon the highest aspirations and upon

the whiteness of Kether. Astral vibrations and material alone are dangerous. Concentrate then upon your Tiphareth, the centre about the heart, and draw down into it the White Rays from above. Formulate the letters in White Light in your heart. Inspire deeply, and then pronounce the letters of the Name, vibrating each through your whole system—as if setting into vibration the Air before you, and as if that vibration spread out into space.

The Whiteness should be brilliant.

The Sigils are drawn from the lettering of the Rose upon the Cross, and these are in Tiphareth, which corresponds to the heart. Draw them as if the Rose were in your heart.

In vibrating any Name, pronounce it as many times as it has letters. This is the Invoking Whirl.

Example: The Vibration of ADONAI HA-ARETZ.

Perform the Banishing Ritual of the Pentagram in the four quarters of your room, preceded by the Qabalistic Cross. Then in each quarter give the Signs of the Adeptus Minor, saying IAO and LVX, making the symbol of the Rose-Cross as taught in the paper describing the Rose-Cross Ritual.

Pass to the centre of the Room, and face East. Then formulate before you in brilliant white flashings the Letters of the Name in the form of a Cross — i.e. both perpendicular and horizontal, as seen in the diagram below

Formulate the perception of Kether above you, and draw down the White Light about this cross. Then, taking a deep inspiration, pronounce and vibrate the Letters of the Name. Flashing brilliant White Light should hover round them. This is the Expanding Whirl in the Aura.

Having gained the whiteness, then form the Telesmatic Image, not in your heart but before you, extending it and encouraging the ideal figure to expand and fill the Universe. Then immerse yourself in its rays and absorbing, also be absorbed by, the brightness of that Light, until your Aura radiates with its brightness.

These, then, are two processes: The INVOKING WHIRL related to the Heart. The EXPANDING WHIRL related to the Aura.

ADNI makes the figure from head to waist; HA-ARTZ from waist to feet. The whole Name is related to Malkuth, Matter, and Zelatorship.

ALEPH. Winged, white, brilliant, radiant Crown.

DALETH. Head and neck of a woman, beautiful but firm, hair long, dark and waving.

NUN. Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden Cup. Large dark spreading Wings.

YOD. Deep yellow-green robe covering a strong chest on which is a square lamen of gold with a scarlet Greek Cross — in the angles four smaller red crosses.

In addition a broad gold belt on which ADONAI HA - ARETZ is written in Enochian or Hebrew characters.

The feet are shown in flesh colour with golden sandals. Long yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of colour. Around the figure are lightning flashes, red. The crown radiates White Light. A Sword is girt at the side of the figure.

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## The Hermetic Order of the Golden Dawn

Flying Roll No. XIII

Secrecy and Hermetic Love

By Soror S.S.D.D. (Sapientia Sapienti Dona Data, Florence Farr)

We have all no doubt heard of the terrible physical tests applied in Egyptian Initiations and are aware that violence amounting to torture was used in the Ancient Mysteries before the Neophyte was considered fit to take the first steps in his Ascent of the Mountain of God.

Though the methods of our Order are different the Spirit is the same, and unless we have learned indifference to physical suffering, and have become conscious of a Strong Will a will which fears nothing fate can do to us, we can never receive a real Initiation.

These ceremonies in the lower grades of Our Order are principally active in disciplining our minds; they lead us to analyse and understand ourselves. They deal with the Four states of Matter, the Four Elements of the Ancients which with their synthesis answer to the five Senses. Our Senses are the paths through which our Consciousness approaches the central power which for want of a more accurate word I will call the Will.

It is the object of our lives as initiates to bring this Will to such a state of perfection, strength, and wisdom, that instead of being the plaything of fate and finding our calculations entirely upset by trivial material circumstances, we build within ourselves a fortress of strength to which we can retire in time of need.

The natural Man is a chaotic mass of contradictory forces. In the higher grades of the First Order, (by presenting a perfectly balanced series of symbols to the senses) we endeavour to impress upon the imagination of the initiates, the forms under which they can obtain perfection and work in harmony with the world force.

In the 0° =00 Ceremony the principles most insisted on are Secrecy and Brotherly Love. Apart entirely from the practical necessity for secrecy in our Order, it is the fact that Silence is in itself a tremendous aid in the search for Occult powers. In darkness and stillness the Archetypal forms are conceived and the forces of nature germinated. If we study the effects of calm concentration we shall find that in silence, thoughts which are above human consciousness clothe themselves with symbolism and present things to our imagination, which cannot be told in words.

The more thought and concentration of purpose that precedes an action, the more effective and effectual it will be. Again in talking on subjects such as these, there is always a terrible danger of personal influence or obsession coming into action. The Eagle does not learn to fly from the domestic fowl 'nor does the Lion use his strength like the horse', and although knowledge is to be gained from every available source the Opinion of others should receive the very smallest attention from the true student of Life.

Free yourselves from your environments. Believe nothing without weighing and considering it for yourselves; what is true for one of us, may be utterly false for another. The God who will judge you at the day of reckoning is the God who is within you now; the man or woman who would lead you this way or that, will not be there then to take the responsibility off your shoulders.

'The old beauty is no longer beautiful; the new truth is no longer true,' is the eternal cry of a developing and really vitalised life. Our civilisation has passed through the First Empire of pagan sensualism; and the Second Empire of mistaken sacrifice, of giving up our own consciousness, our own power of judging, our own independence, our own courage. And the Third Empire is awaiting those of us who can see—that not only in Olympus, not only nailed to the Cross,—but in ourselves is God. For such of us, the bridge between flesh and spirit is built; for such among us hold the Keys of life and death.

In this connection I may mention that the 00 =00 of the Grade of Neophyte has a deep significance as a symbol; a 0 means nothing to the world—to the initiate in the form of a circle it means all, and the aspiration of the Neophyte should be 'In myself I am nothing, in Thee I am all; Oh bring me to that self, which is in Thee'.

Having so far considered some of the thoughts that the practice of silence may

bring you let us proceed to the subject of brotherly love.

We must of course take the word, as we take all higher teaching, as a symbol, and translate it for ourselves into a higher plane.—Let me begin by saying that any love for a person as an individual is by no means a Hermetic virtue; it simply means that the personalities are harmonious; we are born under certain influences, and with certain attractions and repulsions, and, just like the notes in the musical scale some of us agree, some disagree. We cannot overcome these likes and dislikes; even if we could, it would not be advisable to do so. If in Nature, a plant were to persist in growing in soil unsuited to it, neither the plant nor the soil would be benefited. The plant would dwindle, and probably die, the soil would be impoverished to no good end.

Therefore brotherly love does not imply seeking, or remaining in the society of those to whom we have an involuntary natural repulsion. But it does mean this, that we should learn to look at people's actions from their point of view, that we should sympathise with and make allowances for their temptations. I would then define Hermetic or Brotherly Love as the capacity of understanding another's motives and sympathising with his weaknesses, and remember—that it is generally the unhappy who sin.

A crime, a falsehood, a meanness often springs from a vague terror of our fellows. We distrust them and ourselves.

It is the down-trodden and the weak whom we have to fear; and it is by offering them sympathy and doing what we can to give them courage, that we can overcome evil.

But in practising Hermetic Love, above all things conquer that terrible sting of love—jealousy. The jealousy of the benefactor, the jealousy of the lover, or the friend, are alike hateful and degrading passions. Jealousy is deeply rooted in human nature nourished by custom, even elevated to a virtue under the pretence of fidelity.

To see human nature at its very worst you have only to listen to the ravings and threats of a person who considers his monopoly of some other person's affection is infringed. This kind of maniacal passion is the outcome of the egotism *à deux*, which has been so fostered by romance.

But it is natural to wish to help and be necessary to those we love, and when we find others just as necessary or helpful, to feel bitterly that our 'occupation' is gone; but these regrets will be impossible to us when we can live in the world realising from day to day more fully that the highest and best principle within us is the Divine Light which surrounds us, and which, in a more or less manifested condition, is also in others. The vehicle may be disagreeable to us, the personality of another may be antipathetic, but latent light is there all the same, and it is that which makes us all brothers. Each individual must arrive at the consciousness of Light in his own way; and all we can do for each other is to point out that the straight and narrow path is within each of us. No man flies too high with his own wings; but if we try to force another to attempt more than



his strength warrants, his inevitable fall will lie at our door.

This is our duty towards our neighbours; our duty towards God, is our duty towards ourselves; for God is identical with our highest genius and is manifested in a strong, wise, will freed from the rule of blind instinct.

He is the Voice of Silence,

The Preparer of the Pathway,

The Rescuer unto the Light.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XIV

Talismans and Flashing Tablets

Yazan: G. H. Frater Sapere Aude (W.W. Westcott)

A TALISMAN is a magical figure charged with the force which it is intended to represent. In the construction of a Talisman, care should be taken to make it, as far as is possible, so to represent the Universal Forces that it should be in exact harmony with those you wish to attract, and the more exact the symbolism, the more easy it is to attract the force — other things coinciding, such as consecration at the right time, etc.

A SYMBOL should also be correct in its symbolism, but it is not necessarily the same as a Talisman.

A FLASHING TABLET is one made in the complementary colours. A flashing colour, then, is the complementary colour which, if joined to the original, enables it to attract, to a certain extent, the Akashic current from the atmosphere, and to a certain extent from yourself, thus forming a vortex which can attract its flashing light from the atmosphere. Therefore, to make anything of this description which shall be really operative, so does it proportionately tire you.

The complementary colours are:

White

complementary to Black and Grey

Red

complementary to Green

Blue

complementary to Orange

Yellow

complementary to Violet

Blue Green

complementary to Red-Orange

Violet

complementary to Citrine

Olive

complementary to Violet

Reddish Orange

complementary to Green Blue

Deep Amber

complementary to Indigo

Lemon Yellow

complementary to Red Violet

Yellow Green

complementary to Crimson

The other complementaries of other mixed colours can easily be found from this scale.

Coming now to the nature and method of formation of the Talisman, the first thing to be remembered is that it is not always a just and right thing to form a Talisman with the idea of completely changing the current of another person's Karma. In any case you could only do this in a certain sense. It will be remembered that the words of the CHRIST which preceded His cures were "Thy sins be forgiven thee," which meant that the Karmic action was exhausted. Only an Adept who is of the nature of a God can have the power, even if he have the right, to take upon himself the Karma of another. That is to say, that if you endeavour to change completely, (I am not now speaking of adapting and making the best of a person's Karma), the life current, you must be of so great a force that you can take this Karma from them by right of the Divine Power to which you have attained — in which case you will only do it in so far as it does not hinder their spiritual development.

If, however, this is attempted on a lower plane, it will usually be found that what you are endeavouring to bring about is in direct opposition to the Karma of the person concerned. It will not work the required effect and will probably bring a current of exhaustion and trouble on yourself. Without doing much good you will have attracted his own Karma into your own atmosphere and, in fact, brought it on yourself.

These remarks only apply to an attempted radical change in the Karma of another, which is a thing you have no right to do until you have attained the highest adeptship.

The formation or adaptation of Talismans in ordinary matters should be employed with great discernment. What may assist in material things is often a hindrance spiritually, seeing that for a force to work, it must attract elemental forces of the proper description, which may thus, to an extent, endanger your spiritual nature.

Also, in making Talismans for a person, you must endeavour to isolate yourself entirely from him. You must banish from your mind any feeling of love or hate, irritation, etc., for all these feelings operate against your power.

It is but rarely that a Talisman for the love of a person is a right and justifiable thing to construct. Pure love links us to the nature of the Gods. There is a perfect love

between the Angels and the gods because there is perfect harmony among them, but that is not the lower and earthly love. Thus a Talisman made for terrestrial love would be sealed with the impress of your own weakness, and even if successful, would react on you in other ways. The only way in which real power can be gained, is by transcending the material plane and trying to link yourself to your Divine and Higher Soul. That is why trouble is so great an initiator, because trouble brings you nearer spiritual things when material things fail.

Therefore, a Talisman as a rule is better made for one in whom you have no interest. In the work of actual consecration, it is always a good thing to purify the room and use the Banishing Ritual of the Pentagram. All these are aids which the Adept, when sufficiently advanced, will know when to use and when not to do so. It is better, if possible, to finish a Talisman at one sitting, because it is begun under certain conditions and it may be difficult to put yourself in the same frame of mind at another time.

Another point that beginners are apt to run away with, is that Talismans can be made wholesale. Suppose a dozen Talismans were made to do good to as many different people, a ray from yourself must charge each Talisman. You have sent out a sort of spiral from your aura which goes on to the Talisman and attracts a like force from the atmosphere — that is, if you have learned to excite the like force in yourself at the moment of consecration. So that, in the case supposed, you would have a dozen links connecting with you, like so many wires in a telegraph office, and whenever the force which any of these Talismans was designed to combat becomes too strong for the force centred therein, there is an instantaneous communication with you — so that the loss of force to which you would be continually liable might be such as to deplete you of vitality and cause you to faint.

In cases where Talismans and symbols have done their work, they should be carefully de-charged, and then destroyed. If this is not done, and you take a symbol, say of water, still charged and throw it into the fire to get rid of it, you are inflicting intense torment on the Elemental you have attracted, and it will react on you sooner or later. Also, if you throw away a still charged Talisman, thus desecrating it, it will become the property of other things, which, through it, will be enabled to get at you. It is for these reasons that the Talisman should be de-charged with the Pentagram and Hexagram according as it partakes of the planetary or zodiacal nature — and these remarks apply equally to Flashing Tablets.

If a Talisman is given to a person who goes away, and does not return it, you can render it inoperative by invoking it astrally and then de-charging it with great care and force.

A FLASHING TABLET should be carefully made charged, and consecrated, and then each morning the Adeptus should sit before it and practise clairvoyance, endeavouring to go through it to the plane it represents, and then to invoke the power and ask for strength to accomplish the matter desired, which will be granted if it be a lawful and laudable operation.

Any Flashing Tablet of two colours should be as nearly balanced in proportion of the extent of colour as possible — the ground one colour, and the charge another. There is also a mode in which three colours can be used in a planetary talisman. This is done by placing the seven colours on the Heptagram, and drawing two lines to the points exactly opposite, which will thus yield two flashing colours. This properly drawn, will give the effect of a flashing light playing on the symbol, partly visible physically and partly clairvoyantly, i.e., if properly charged. An advanced Adept should be able to charge his Tablet to a certain extent as he constructs it.

The radical colour of the Planet is symbolical. But a Talisman for harmony of idea say, could be well represented by the TIPHARETH of VENUS—a beautiful yellow-green, and so on.

The Lion Kerub of VENUS would represent spiritual fire and thus symbolises the inspiration of the poet — the colour being a soft and beautiful pearl grey, and the charges should be white. The Watery part of Venus would represent the reflective faculty and answer to spiritual beauty, colour a bluish-green. The Vault contains a perfect scale of Talismans of every description of Planet, and shows how a planetary man will look at everything according to the colour of his aura, due to the planet under which he is born. The real Adept comes forth from the sides to the centre. He is no longer under the dominion of the Stars.

Having made a Magical Talisman, you should use some form of charging and consecrating it, which is suitable to the operation. There are certain words and Letters which are to be invoked in the charging of a Tablet, the Letters governing the Sign under which the operation falls, together with the Planet associated therewith (if a planetary Talisman). Thus in Elemental operations, you take the Letters of the appropriate zodiacal triplicity, adding AL thereto, thus forming an Angelic Name which is the expression of the force. Hebrew Names as a rule, represent the operation of certain general forces, while the names on the Enochian or Angelical Tablets represent a species of more particular ideas. Both classes of Names should be used in these operations.

After preparing the room in the way laid down for the consecration of lesser magical implements, supposing this to be an Elemental Talisman, first formulate towards the Four Quarters the Supreme Ritual of the Pentagram as taught. Then invoke the Divine Names, turning towards the quarter of the Element.

Let the Adeptus then, being seated or standing before the Tablet, and looking in the requisite direction of the force which he wishes to invoke, take several deep inspirations, close the eyes, and holding the breath, mentally pronounce the letters of the Forces invoked. Let this be done several times, as if you breathed upon the Tablet pronouncing them in the vibratory manner. Then, rising, make the sign of the Rose and Cross over the Tablet, and repeating the requisite formula, first describe round the Talisman, a circle, with the appropriate magical implement, and then make the invoking

Pentagrams five times over it, as if the Pentagrams stood upright upon it, repeating the letters of the Triplicity involved with AL1 added. Then solemnly read any invocation required, making the proper sigils from the Rose as you pronounce the Names.

The first operation is to initiate a whorl from yourself. The second, to attract the force in the atmosphere into the vortex you have formed.

Then read the Elemental Prayer as in the Rituals, and close with the Signs of the circle and the cross (that is the Rose-Cross) after performing the necessary Banishing.

Be careful, however, not to banish over the newly consecrated Talisman, as that would simply de-charge it again and render it useless. Before Banishing, you should wrap the charged Talisman in clean white silk or linen.

Notes:

For Fire put Shin first, then three Fiery Signs, then AL. So far for elementary ones. For Planetary ones you may add AL to the Planets letter or to the Planet and its Houses, the letters of them, and the planet and triplicity, use the hexagram made six times. For Zodiacal ones add AL to the letters of the sign and use pentagram five times. When you use the three letters of three Signs of a triplicity for elemental working you should put as the initial letter that of the Sign principally invoked as most useful to you.

January 15, 1893.

Appendix

By G.H. Frater D.D.C.F. (S.M. Macgregor-Mathers)

The Talismanic symbols — or Telesmatic Emblems as they are sometimes called — are formed from the Geomantic Figures by drawing various lines from point to point of each.

These characters are then attributed to their ruling Planets and Ideas. For example, the most simple forms will be:

Here follows a complete table of all the Talismanic Figures classed under the Planets and Signs. The characters of Saturn and Zazel taken from Carcer equals Capricorn.

The characters of Saturn and Zazel taken from Tristitia equals Aquarius.

The characters of Jupiter and Hismael taken from Acquisitio equals Sagittarius.

The characters of Jupiter and Hismael taken from Laetitia equals Pisces.

The characters of Mars and Bartzabel taken from Rubeus equals Scorpio.

The characters of Mars and Bartzabel taken from Puer equal Aries.

The characters of Sol and Sorath taken from Fortuna Major equals Leo.

The characters of Sol and Sorath taken from Fortuna Minor equals Leo.

The characters of Venus and Kedemel taken from Amissio equals Taurus.

The characters of Venus and Kedemel taken from Puella equals Libra.

The characters of Mercury and Taphthartharath taken from Albus equals Gemini

The characters of Mercury and Taphthartharath taken from Conjunctio equals Virgo.

The characters of Luna and Chasmodai taken from Populus equals Cancer.

The characters of Luna and Chasmodai taken from Via equals Cancer.

The characters of Caput Draconis are:

The characters of Cauda Draconis are:

#### MODE OF FORMATION OF TALISMANS AND PANTACLES

The mode of using these Talismanic Characters drawn from the Talismanic Figures in the construction of a Talisman or Pantacle, is to take those formed by the figures under the Planet required, and to place them either at the opposite ends of a wheel of eight radii as shown, or to place them in the compartments of a Square. A versicle suitable to the matter is then to be written within the double line.

## The Hermetic Order of the Golden Dawn

Flying Roll No. XV

Man and God

Yazan: G. H. Frater N.O.M. (W.W. Westcott)

The circle of Members of the Adeptus Grade of the Order R.R. et A.C. is a fraternity of students of the Hermetic Sciences and of the Hermetic Art.

The chain which unites us in the acceptance of the doctrines and wisdom contained in the Rituals of our Order. The same assertion is true of the Order of the G.D., that preliminary course of instruction through which all must have passed. The common ground of brotherhood is the sincere acceptance of the Hermetic ancient philosophy, as expressed in the Ritual, and Pictorial and Symbolic representations which have been tendered to us at each stage of our progress.

The G.D. teaching has reference mainly to Religion and to Philosophy; but it is of course obvious that our Rituals are but outlines and landmarks in the world of thought.

The vacant spaces each member fills for himself or leaves blank.

A little consideration will assure us that these vacant spaces are filled by individual members in very different manners. ~very shade of unorthodoxy is represented among us; and some of us are almost orthodox, yet we are all sensible of a mighty tie which binds us together: this is our Ritual Wisdom.

Whence these rituals come, through whom they come, and even who are our present Temple Chiefs are all matters of secondary interest. The personal element of rule is but a ques-tion of the arrangements of time, place and finance, and there is no claim of authority by any beyond the accepted Ritual. You who are here today to listen to this lecture (or you who read it hereafter), have come to this Hall only to seek from my words further suggestions of thought on Occult teachings, you are well aware that I represent myself alone, in what I say, and that you are each perfectly free to take what seemeth good unto you and to reject the refuse. In my honour to the Order in which I bear a part, I have always made the clearest distinction between the Ancient Ritual and our modern com-ments, and this distinction you must always bear in mind, for it must not be considered that the doctrines of any single elder or ruler are necessarily all true to the Hermetic faith. All indivi-duals go astray even if some go farther than others. The Order here then has no Pope nor Popess and our Bible at every stage is imperfect; we are fellow students, still crying for the Light; and every lecture given here is but the expression of personal opinion, from some one who has far longer than most trod the



path of Hermetic progress, and the proportion of doctrine or fact which you accept must be estimated by yourselves, for yourselves—it is a duty you owe to yourselves to work out your own transmutation—to change the powers of physical sensuous life into the refined spiritual faculties of Adeptship, in truth as well as in name. As senior Adept among you, just now, my duties are to keep you to the doctrines of our Rituals, as far as they go,—to leave you quite free where they do not lead, but to stimulate your efforts in the search for the Philosophic Gold by occasional short essays of my own, which although quite without authority, will suggest subjects and lines of thought which those who have gone before you have found fruitful of high ideals.

I am about to take, today, a leaf from the clerics and say something on two texts, from the Hebrew Bible; and so you are all free to think as you please about the subject.

My opinion is that a part is historical, and a part of the history is allegorical and that while it was intended as a text book for the populace, yet there are in it many references to an esoteric creed held by the priests of the Nation.

It seems to me that the Divine Names of the Hebrew Volume especially hide and yet reveal a glimpse of the secrets of Divine power, majesty and governance. Occult Science has in every age seen mighty mysteries in the name Jehovah. Now the two texts I am about to refer to, alike, allude to the great name 'Elohim'.

The first text is found in Exodus XXXII, Verse I, and was as I will remember, used as a text by my G. H. Fra. D.D.C.F. in a lecture he gave ten years ago to the Hermetic Society of my dear Friend Anna Kingsford—it is the words of the Israelites to Aaron, when Moses had gone up to seek God.

'Make us Elohim which shall go before us', or, let us make Gods to help us, to form our ideals. The other text is in Genesis I, z6, Veamar Elohim Noshar Adam Be Azelinunu Re demuthun. 'And the Elohim said let us make man'—'in our image and after our likeness'. Note the contrast, and alternation of expression. The men cried let us make gods—The Gods said let us make men—We are here seeking gods, or divine ideals;—and we are making men; for men make themselves and they make their own gods—The Poet sings—

The Ethiop gods have Ethiop eyes

Thick lips, and woolly hair;

The gods of Greece were like the Greeks

As keen, as cold, as Fair

A modern philosopher has written 'The Gods may have made man, but men have made their own Gods, and a pretty mess they have made of it'. Let us be careful what gods we make for ourselves, and on what pedestals we place them.

The great Jehovah may have made man in the Garden of Eden, it matters not to me; but I know I make myself, and I know you are hourly making yourselves—the child is father to the man indeed, quite as surely as that the man is father of the child—a mighty mystery. Now Moses had gone up into the holy mountain to seek divine help : — this Sinai was the Mountain of God—the Mountain of the Caverns, the Mountain of Abiegnus, the mystic Mountain of Initiation—that is of divine instruction. Even so do we seek inspiration in the mystic Mountain, passing through the wilderness of Horeb, that period life which is at first a desert to us, as we cast aside worldly joys, and seek to pass through the Caverns—our Vault, to union with the spiritual powers above us, which send a ray of light to illumine our minds and to fire our hearts, the spiritual centre, with an enthusiasm for the higher life of greater self sacrifice, more self-control—by which means alone can man reach up to the Divine and become one with the All self—the great One-All.

Our V.H. Sor.-S.S.D.D. has in an earlier Roll pointed out this passing through the desert, and that volume of beautiful thoughts, the Voice of the Silence alludes to the same period of trial, which must precede success in the attainment of the Higher Life—Light on the Path too, well portrays the period of transi-tion, when by the energy of enthusiasm the inspired pupil casts aside wordly ambition and the joys of life, the pride of the eye, the lust of the flesh, and stands seeking the foothold of the first step of the mystical ladder, whose ascent can fill the heart with such sublime aspirations that the way is no longer steep, nor the path dreary, and when the dawning Sun of Tiphereth, shedding a ray of splendour upon the Path, en-courages the toiler to the consummation devoutly to be desired. I have said that we make our own gods, and this is a great secret truth. Moses made his God, and impressed his ideal upon the people he led—Mohomet formulated his own idea of God, and of post mortem union with God, and of a Heaven where men are visitors to a vast Supernal Harem. Jesus taught his idea of his Father, and his suggestions have tintured the God ideal of millions; but the mere adherence of the millions to any doctrine is but slender evidence of its truth, for as Carlyle has said, the majority of men are fools—Man does not alone for-mulate a Deity, but designs also a contrast to our notion of Supernal greatness, knowledge and power. So does Genesis, for there we find Jehovah thwarted by the Serpent; we find in the book of Job that the Supreme One was lead into folly or in-gratitude or worse, by Satan who came before him among the ‘Sons of God’ and by dint of applying to Job every earthly suffer-ing, sought to degrade him before his Master. We find the Evangelists describing a Satan only second’ to Jesus, who had power to promise, and, we must suppose, to confer upon Jesus, either Lordship of the World or a divine supremacy over matter,

—if he would’ but tender a nominal submission.

We find the mediaeval European priest formulating the grotesque horned and tailed human demon, and lastly we are instructed concerning the Qabalistic enumeration of the Evil and Averse Sephiroth. Are not these all human ideals, and if we were but philosophic at heart, should we not confess that these notions are but futile attempts to

express the unknown and un-knowable? No man can go beyond his own powers, and if we do but formulate as divine our own highest ideal not much harm may be done, so long as we grant equal powers of for-mulation to our brothers.

But in respect to Evil Beings, let us forbear, and beware of speculating or designing forces contrasted to our high ideals; for the mind has a creative force we but little know of, or understand, and in our ignorance we may create in our own auras evil personalities in spaces that might have remained vacant.

Never risk the creation of Evil forces, let us avoid and repel all the evil promptings that attack us with firmness, courage and decision—but avoid arrogance and impertinence, for even the so-called evil forces, the contrasted powers have functions to perform, and even the evil forces may help forward the good, as is so beautifully alluded to in our Adeptus Ritual. Suffice it to say, that every man has a dual nature, or every man has dual forces—Yetza ha Ra—Yetzer ha Job—attendant upon him; or as the Theosophist prefers to put the matter, man has a higher and a lower manas, and the destiny of any in-dividual is within limits under his own control.

The general result of this present life may be upward or downward, for Man has Free Will, within limits, and very expansible limits too. God, or the Divine Powers, did' indeed design and constitute the plan of Man's constitution, origin and destiny, and it is but of slight moment, whether in philo-sophy we view Man as a Ternary, a Septenary or as a Decad, but it is of vital importance to remember that with Free Will comes personal responsibility, and that every thought and act; that we are daily and hourly making the future history of our-selves, and piling up destiny whose realisation cannot be baulked by divine interposition nor changed by a maudlin sentimental repentance, nor by the surreptitious substituted sufferings of others. The type of man may indeed be viewed as emanating from the Elohim of Life, from the High Septenary of Powers, and his constitution may be in elementary form allotted to the Sun as the Giver of Vital Fire,—to the Moon for the Astral Mould of Form, to the Earth for the Material body: the Planets and Stars may influence man's form, stature and tendencies, but the destiny of the Thinker will depend upon the Thoughts. This is all true of man as a type of Creation,—Man as an Individual hourly makes himself—One life makes another. There may be a final Heaven, a final rest, a re-absorption into Deity, but this is not yet. The ladder of progression from earth to heaven must be climbed, before the foot can attain the summit. Some egos may go up rapidly, some may pass slowly, self exertion is the measure of success.

Let us then make Man—make the Divine Man out of the Human Man. Let us create the Hermetic ideal man from the material sensual man. It is our bounden duty to rend the Veil 'Paroketh' and to let our human intellect attain to the percep-tion of the Holy of Holies which shines within us from above. For now we see us in a Glass darkly, but with the Veil rended, we shall see God face to face.

How have the Alchemists of old, when passing from the physical, drawn the picture of the Souls transmutation or trans-lation to eternity from time,—how have they also

figured this Soul Growth and Development.

They wrote in beautiful allegory : —

The Heart of man is as the Sun, the reception organ for the Divine Ray of spiritual intuition descending unto Man.

The Brain of Man is as the Moon,—the source of human intellect.

The Body of Man is the Earthy vehicle.

Let the sun impregnate the Moon, or let Spiritual Fire prompt the human intellect—and let the result fructify in the womb of a purified Body, and you will develop the Son of the Sun, the Quintessence, the Stone of the Wise, True Wisdom and Perfect Happiness.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XVI

The History of the Rosicrucian Order

Yazan: G. H. Frater N.O.M. (W.W. Westcott)

The opening words of that part of the 5=6 Ritual which deals with the History of the Order of R.C. are as follows:

Know then O Aspirant, that the Order of the Rose and Cross hath existed from time immemorial and that its mystic rites were practised and its hidden knowledge communicated in the initiations of the various races of Antiquity, Egypt, Eleusis, Samothrace, Persia, Chaldea and India alike cherished these mysteries, and thus handed down to posterity the Secret Wisdom of the Ancient Ages.

This statement is one which comes home to every member of the 5=6 Grade, for although, in a sense, one in that position, is but on the threshold of really serious Occult study and development it is still easy enough to trace the masterful manner in which our mystic knowledge has been consolidated; and the essential unity of the system speaks eloquently of the Wisdom which formulated it.

Albeit the manner of its introduction into mediaeval Europe is chiefly interesting to us, C.R. is the great figure-head around which has clustered the most romantic

traditions of mediaeval Occultism. History has not passed down the real name of this unique character: for C.R. is obviously a fictitious or assumed name chosen for mystic purposes.

Born in 1378 and dying in 1484, a life of 106 years was apparently the term of his physical manifestation: and to his exertions and efforts, it is that we may ascribe the great reformation of Occultism in the West. Fired by a noble purpose and ensouled by divine energies, his was the beautiful ideal of a life of Occult usefulness: it recked little if the world knew nought of that obscure personality, but it was a matter of supreme importance to the progress of Western Occultism and the full significance of this observation will probably be only appreciated by you in proportion as you may advance hereafter. The first years of his eventful life were spent in study, both intellectual and occult, to be eventually followed by a series of initiations at several places (out of Europe) where there existed Temples of our Order. Thus were laid foundations whereon to erect a more extended superstructure of practical applications and, having chosen three other Fratres to share with him the heat and burthen of the day, the establishment of the Order was effected in Europe. With the principal features of their subsequent activity you are already familiar and it suffices to say that when our Founder entered into his chamber, his work was accomplished, and every member among us thereby placed under a lasting debt of gratitude.

It is to be observed that there are three important epochs in the history of the Rosicrucian Order: the first being the life period of Christian Rosycross, who died before the time of the Protestant Reformation the second, the 120 years of silence and secrecy, being the period from 1484 to 1604 and, the third, the period subsequent thereto, and subsequent to the Reformation. It was during the latter period that the opening of the Vault formed the historical basis for the subsequent publication of the *Fama Fraternitatis* or a Discovery of the most laudable Order of the Rosy Cross the publication of which took place at Cassel in 1614, though this tract is dated 1610. This event called forth most intense curiosity and excitement and the enormous effect which it had upon the learned world of that time may be better understood when it is stated that no less than 600 tractates exist at the Museum at Berlin, all criticising either favourably or otherwise the mysterious association revealed by the *Fama*. In 1614, then, public attention was for the first time directed to the Order and many thousands are said to have responded to the invitation proffered by the *Fama*: those who were admitted being bound over to keep the matter secret, and that larger proportion who received no response to their overtures believing the whole thing to be an illusion.<sup>1</sup>

It will be obvious upon reflection that the ceremonial and allotment of Rituals and instruction in the Second Order as now existing, cannot be identical with that which obtained prior to the opening of the Vault because the principal symbolism of the 5=6 Grade chiefly centres around the discovery and opening of the Vault: this being so, it may be noted in passing that the two preceding epochs, already referred to, may be attributed by sequence of comparison to the Grades of 6=5 and 7=4 respectively: the former a degree of death and solemnity referring to the precedent stage of obscurity, during which silent study and meditation may be considered as the typical condition the

latter the Grade of Adeptus Exemptus being referred to the higher and more exalted rank and attainments of him who founded the Rosicrucian Order, as a new formulation of that Occult philosophy or Wisdom Religion which, we cannot doubt, has never been entirely absent since the manifestation of human intellect with a capacity for the apprehension of things Divine.

On comparing the Esoteric historical account given in the Fama with that contained in our 5=6 Ritual, several important divergencies and discrepancies become apparent: for the Fama was written for the public and is therefore not absolutely correct. Instances of the blinds introduced into the Fama occur where in the description of the Vault it is stated This is all clear and bright, as also the seventh (the Seven Sides the 7th was not different) side and the two heptagons ... And again later on Every Side or Wall is parted into ten squares every one with their several figures and sentences ... Every Side or Wall is moreover represented as having a door for a chest wherein many things and books lay including the vocabulary of Paracelsus who lived from 1493 to 1541 Or during the 120 years of closure before referred to. This was an obvious inconsistency and was in fact an intentional blind inserted for the purpose of disappointing the critics of that day: (the critic is rarely or never an Occultist: the Society, to ensure the exclusion of such men, did cunningly when it authorised the publication of a tract, with a blot which would condemn it straight off in their eyes and so kept such men from clamouring for admission). For, be it remembered, the Fama was an official manifesto, the publication of which was authorised by the Fratres then empowered. Subsequently, on account of the great stir roused by its publication, and especially on the assertion of some that the principles of the Order were subversive of the simple orthodox faith of Christianity, its publication by Valentine Andreas was authorised (in 1615) with a Supplement under the Title Confessio Fraternitatis R.C. ad Eruditos Europa. This was prefaced by an advertisement to the effect that the gentle reader should find incorporated in our Confession thirty-seven reasons of our purpose and intention, the which according to thy pleasure thou mayest seek out and compare together, considering within thyself if they be sufficient to allure thee. The point of this, however, is that examination of the contents does not reveal the thirty-seven reasons, nor do the Hebrew Letters representing that number form any Word which might seem to be the secret meaning, but by Temurah, two pregnant words are shown forth, thus LHB = 30+5+2 = Flame, Lux. Light. Illumination and LGD = 30+3+4 = For the Society, or army.

There is another reference to Paracelsus in the Eatna which has a curious interest: it runs although he was none of our fraternity, yet, nevertheless hath he diligently read over the Book M., whereby his sharp ingenium was exalted. Now Paracelsus was taught by Johann Trithemius of Spanheim, Abbot of Wurtzburg, and Solomon Trismosin: he also travelled in the East, and being taken captive in Tartary (Compare with H.P.B.'s initiation in Tibet. Paracelsus was not a Rosicrucian yet after initiation taught very similar tenets he found another allied Temple in the East) was initiated there; he is moreover said to have received the Stone in Constantinople from one Sigismund Fugger.

Although the Fama is in some cases deficient in its historical account, it contains here and there redundant description, which affords food for reflection: thus, it is said In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, and chiefly wonderful artificial songs...The latter are of course, the Mantrams of the Easterns, Carmina or incantations, instructions on the vibratory mode of pronouncing divine names.

The only other important Rosicrucian publication was a very curious work entitled the Hermetic Romance, or the Chymical Wedding, which likewise excited much controversy: it is full of perplexities (for the casual reader) though the meaning is entirely allegorical and only to be seized by violence. Of this class of study, all that can be said is Sometimes a light surprises the student on his way. The date of publication was 1616, the year following the appearance of the Confessio Fraternitatis.

I should mention that an English translation of the Fama was done in London by Eugenius Philalthes. (Thomas Vaughan) in 1652; he was at that time Supreme Magus in Anglia, or Chief Adept in charge in our phraseology.

In conclusion it only remains for me to point out that while the historical element has a unique interest for every member of the 5=6 Grade of the Second Order; this in itself is a minor consideration as compared with the mystic symbolism involved therein. The 120 years has other references, as the 5=6 Ritual itself testifies. This was the number of Princes, which Darius set over his Kingdom, and Daniel was a Magus among the Chaldees; while another hint as to its meaning lies in the suggestion as to how that number was arrived at.

In the 5=6 Grade the symbolism of the Rainbow Colours is especially exemplified a range of Colour which may be said to be the most apparent and obvious: while the 6 = 5 Grade is of interest to many of us, especially because the colouring is different. The 7=4 refers still further back and possesses an even more arcane symbolism.

### Supplementary Notes

It is especially desirable that when our brethren meet, the ancient form of salutation should be preserved: thus on meeting they should salute each other in the following manner Ave Frater. The second shall answer Roseae Rubeae, whereupon the first shall conclude with et Aureae Crucis.

It was also the ancient custom after having thus discovered their position, for one to say to the other Benedictus Dominus Deus noster qui Dedit nobis signum (uncovering Cross or Seal). This latter form should also be observed on all formal occasions and especially when Fratres meet who are little acquainted with each other.

Members are moreover further requested to endeavour upon all occasions when taking leave of each other to use the old formula Vale, adding Sub umbra alarum tuarum, Jehovah!2

The effect of the foregoing observance is to directly maintain the psychic link which has ever served to bind the Members of this Ancient and Honourable Order one to the other; in this light it is something more than a mere form.

The following beautiful sentences were inscribed upon the Tablet. At the head was written: Granuin Pectaris IH SH VH insitum. A grain or seed, sown or planted in the heart of Jehoshua (the worn out physical body laid aside from whence has escaped the Spiritual entity which shall function in a spiritual body as Paul said; until if ever it be again required to do the itself with skin, and come down again to teach and guide others) in commemoration of Frater C.R.C. our prototype.

Pater dilectissimies = Most loved father!  
Frater Suavissimus = Most courteous brother!  
Preceptor fidelissimus = Most faithful instructor!  
Amicus integerrimus = Strongest friend!

Well indeed shall your life have been spent in helping the world, and teaching others, if you can earn such an Epigraph.

The sudden publication by a secret Lodge of Students of a Manifesto, and semi-public initiation to Occultism such as then occurred has been recently repeated, for similar reasons by the Eastern School which in 1875 sent from India the learned woman H.P.B. an initiate to make a semi-public Propaganda and also to admit a few selected persons to Esoteric teaching issued from a lodge of concealed instructors whose published names are probably substitutes, mottoes, or symbols.

A wand to guide you and protect you in the ascent of the Mountain is the Staff of Hermes, about which the twin Serpents of Egypt twine: above the wings of Binah and Chokmah shrouding the sacred Diamond lying on the Crown of Kether the Supernal. Sub umbra alarum tuarum; beneath the rays of spiritual Understanding emanating from Divine Wisdom, you may indeed be safe, trusting to the protection and aid of the High and Holy Powers summed up in the great Name JHVH.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XVII

Symbolism of the Seven Sides



Yazan: G. H. Frater N.O.M. (W.W. Westcott)

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this grade which has been gained by serious study, after being charmed and instructed by first view of the Vault of Christian Rosencreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the seven sides, and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so, or what is the basis of the arrangement of the seven colors and forces. Many have told me which element out of the four is missing, and others have told me that the sign Leo occurs twice, but very few can tell me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which Three Sephiroth have no planet attached.

And yet even in the 1°=10° grade you are told you must analyse and comprehend that light or Knowledge, and not only take it on personal authority. Let us then be Adepts in fact, and not only on the surface; let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *Multum non multa* — Much, rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity; it is a fatal flaw in the character of the occultist. You know it is not only the teacher in this Hall before whom you may be humiliated, but before your higher and divine Genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as Malkuth is the material image of Tiphareth, and Tiphareth the reflection of the crowned Wisdom of Kether, and the concealed One.

There is but a couple of pages in the 5-6 Ritual which refer to the symbolism of the seven sides of the Vault. Read them over carefully, and then let us study these things together. First, the seven sides as a group, and then the forty squares that are on each side.

The seven sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the

extreme, no two sides are alike in tint, and none of the squares are identical in colour excepting the single central upper square of each wall, that square bearing the Wheel of the Spirit. The Seven walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet; the symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the Sun, however, in the Earth's place in the series thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the Walls of the Vault, the order is Saturn, Jupiter, Mars, Sun, Mercury, Venus, Moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the East, nor anywhere else that is obviously intended. For it is the corner between the South and the South-West sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the Rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You Adepts are in the Path of the Chamelion—Hodos Chamelionis.

If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a Heptagram, and turn the whole about until you get the two ends of the series to meet at the Eastern point, you will have this mysterium:

Violet—Jupiter

Indigo—Saturn

Blue—Moon

Green—Venus

Yellow—Mercury

Orange—Sun

## Red—Mars

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetsiratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the Eastern angle, the most powerful person in the group, and delegate of the Chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically, at any rate, passed from death unto life, and holds the Keys of all the creeds. And he it is who may place in our hands the Keys of the locked Palace of the King if we are able to make our knocking heard. Representing the East, coming from the East, he faces the Western world, bringing intuition with him; before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder—or at other times, the empty pastos, from which he has arisen, the Chief Adept.

He has Mars and Geburah at his right hand, and Jupiter and Gedulah at his left hand. He faces Venus in the West, the Evening Star, which represents the entry of the Candidate who has toiled all day until the evening. At evening he enters the Western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At “evening time there shall be light,” the light of the mixed colours. So the newly admitted Adept comes in contact with a totality of the planetary forces for the first time. A great opportunity opens before him; let him see well that he use it worthily. He enters through the green side of the vault. Green is the colour of growth; let him see that he grows.

Upon each side of the vault are forty squares, five vertical series and eight horizontal, the whole being symbolically 5' x 8'. Now the published and printed Fama Fraternitatis says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape 5' x 6'. Hence in the Fama, ten squares are marked and salient” — they are the Sephiroth.

Besides the Ten Sephiroth, there are the following: There are the Four Kerubim, Three Alchemical Principles, Three Elements, Seven Planets, Twelve Zodiacal Signs, One Wheel of the Spirit—thus 40 in all. The Spirit Wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the side there are always the 4 Kerubic emblems—zodiacal, yet different, for the Eagle replaces Scorpio. (Scorpio has three forms, the Scorpion, the Eagle, and the Snake for the evil aspect.)

These Kerubim represent the letters of the name YHVH, and note that they are always arranged in the Hebrew order of the letters. Yod for the Lion, Heh for the Eagle,

Vau for the Man, Heh final for the Ox, the Tauric Earth.

Note that these four Zodiacal signs are not in their own colours, but as symbols of the elements have elementary colours. As Zodiacal signs, then, they are found to be compounds of the zodiacal and planet colours; but they are here as Kerubic emblems compounded of the Elemental colour and the Planetary colour of the side.

The Three Principles are composed of the colour of the Principles, and the colour of the Planet of any particular wall. Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The Three Elements have fundamentally the usual three colours, Fire red, Water blue, Air yellow. Note that Earth is missing.

The Seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephirah, so that there are three Sephiroth which have no Planet: Kether, Chokmah, and Malkuth.

The 12 Zodiacal Signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that they are only three ranks, the 5th, 7th, and 8th; none are in the 6th rank from above.

This arrangement then shows: Four Triplicities and three Quaternaries. Observe well the arrangement; it is complex but not confused.

#### 1. Kerubic

Fixed

Shining Rank

#### 2. Cardinal

Fiery

Solar Rank

#### 3. Common (mutable)

Airy

## Subtle Rank

From above down, or in columns these are: Earthy Signs. Airy Signs. Watery Signs. Fiery Signs.

Rank 5. The Kerubic line shows the signs in the order of Tetragrammaton read in Hebrew.

Rank 7. The Cardinal line shows the signs from the right in the order of astronomical sequence of the solar course: vernal equinox, summer solstice, autumn equinox, winter solstice.

Rank 8. The common line shows the Signs again in a different position. Here the earliest in the year is Gemini on the left of Mem, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centrewards to Pisces close to Malkuth

The colouring of each square is dual—a ground colour, and the colour of the emblem. The ground colour is a compound of the colour of the Planet of the side tinting the colour of the Force to which the Square is allotted.

Each side has the Square of its own planet in its own unmixed colour, and with this exception all the coloured grounds are compound. The emblem colour is always complementary to the ground colour.

The ritual of the Adeptus Minor gives the definite colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, but these are retained as mysteries yet to be evolved and revealed when you have become familiar with the present simple and elementary system.

August 17, 1893.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XVIII

Progress in the Order

By V.H. Sor. F.e.R. (Annie Horniman)

A few words on the natural wish to make progress in our Order may interest some of those who have just joined us and also whose efforts seem to lead to little or no result.

Of course the experience of each one is unique, and must be so; no one could have been led into the path of serious occult study without a certain determination of character, and in most cases the necessity of overcoming opposition at the outset, is a test in itself, which shows individuality and fixity of purpose. Naturally, when first asked to join and told that he is considered suitable, the Candidate feels strongly that he must be rather a remarkable person to be so chosen. That was the first stage with me, and it lasted until I was actually admitted into the Order nearly two years later. Of course some spiritual gifts are necessary to make true progress, but it is very hard to judge which person has them or even to tell our own power until time and training have developed the tendencies hidden in our innermost natures. At first it is probable that the Neophyte will exaggerate every little astral incident that happens and the only way to fight against that temptation is to force the mind to serious study so as to gain strength; and by the power which will come gradually to the earnest student, to learn to distinguish the false from the real, the Astral from the Spiritual.

The uncongenial spiritual surroundings in which most of us are obliged to live out our lives have their uses; we learn to concentrate our minds amidst the distractions which are the more dangerous to our progress when they are not in active opposition to it.

For the first few weeks the secrecy enforced on us by our Obligation is a novelty, but when the Knowledge in the first lecture is learned and found to be information easily gained from other sources, a questioning feeling arises as to the need of so much fuss about labels for MSS, mottoes to be used instead of names etc. etc. If we look a little closer, however, it will appear only reasonable; we must be trained to be silent and perfectly discreet, so that secrecy will be no effort to us, when after much labour and many struggles we are gradually entrusted with the hidden knowledge belonging to the higher Grades of our Order.

Some of the obstacles which keep the Fratres and Sorores in the lower Grades are quite trivial in themselves and might be easily overcome by an effort of Will; but they do not realise that the fault lies in themselves and put down the fact of their standstill to many other causes. If our Order be anything deeper and higher than a mere club for the dissemination of archaeological and literary knowledge, the obstacles to be overcome must be more subtle than those which come between us and success in the ordinary aims of life.

Acts which were meaningless trivialities before are serious matters to a Frater or Soror who is truly striving to rise as high as possible during this life. Habits of indecision and caprice in the minor matters of conduct have a great cumulative force and weaken

the will and leave us open to astral influences which must be conquered as completely as our present strength allows. A strong feeling of disinclination for study at convenient times, once given way to, grows into indolence, and then when each succeeding lecture is found to be more difficult, the thought that perhaps it is not worthwhile after all, creeps in and gradually the student loses interest and occult study becomes tedious to him. On the contrary, great opposition and difficulty spur us on in this, as in any other, course, and when the opportunities for study have to be made they are seldom neglected. Do not accept the excuses you feel inclined to make to yourselves that you have to live alone amongst people who are only hindrances, that no one takes particular interest in your progress, or that you will have more time by and by.

Not one of us has any time to lose; youth and strength do not last us very long, and the present opportunities may never arise again. Work done to please or gain approbation from another is not what we want, but that real enthusiasm which overcomes difficulties and grows the stronger because of them. Naturally, members of higher Grades take a personal interest in those with whom they are connected by social ties, but sometimes that is a source of disappointment. Each must strive upwards by himself, for himself, no help can take away the real difficulties, for they are the tests which must be passed, and by which our spiritual fitness for Higher Things is shown. Uncongenial surroundings are an obstacle, because they seem to waste the strength, but is it truly as difficult to work when unhappy after the performance of burdensome duties, as to overcome the far more insinuating influences that come into play when all seems smooth before us? Sometimes in those painful surroundings there are others also struggling towards the light which we are longing to reach ourselves; we may not as yet be able to help except by sympathy and kindness; but when the time comes, then we can stretch forth a helping hand with a full understanding of the need for assistance.

To those who have made some little progress the true prosperity of our Order is very dear, and we look back with real gratitude to those who watched us until they thought fit, and then brought us in to what has become a great and important part of our lives. In some cases it was an intimate friend, in others a comparative stranger whose acquaintance at first seemed to be of very little importance.

Of course, we are often disappointed; when beginners ourselves we were most anxious for those dear to us to come in also, but as time goes on we see how rare are the qualities required and we find that we must have great patience and hope in regard to our friends, who as yet do not want to sympathise with our Hermetic aims.

Those who expect worldly or social gain for themselves through this Order will be disappointed, yet none of us who have made sacrifices for it in a right spirit are disappointed with the result.

To some natures ceremonies are repulsive, to others they are most attractive. They are part of the necessary discipline which insists upon us all being treated exactly alike, which seems arbitrary to some minds, yet without it, we could be trained to understand

those causes which lie behind the ordinary events of life and form our characters for good or evil.

We must all take courage and look our difficulties full in the face, neither magnifying them nor avoiding them; and we shall find in many cases that a little self-denial, a little exertion of Will, or even a little commonplace prudence will vanquish them completely. Nothing impossible will ever be asked of any of you, but what will be possible to each of you is in the Future, none can say exactly what. With knowledge will come strength, and then experience will follow and the power and the wish to use that Knowledge rightly.

It is a gradual process, and often a painful one to experience, but well worth the sorrows to be borne and the difficulties to be overcome by the earnest student.

Trondhjem. June 1893.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XVIII

The Aims and Means of Adeptship  
By G.H. Fra. N.O.M. (Dr. W.W. Westcott)

Among the objects for which you have joined the Second Order some are specially named by the Obligation which you have taken, and others are indicated by the documents which you have received on loan.

Speaking generally however, we may say that the main object is what is called the Higher Magic or the development of the Spiritual sides of our natures in contradistinction to the purely intellectual.

As regards Spiritual Development you promised in the Obligation to use every effort to purify and exalt the Spiritual Nature so that you may be able to unity yourselves with what the Hermetist calls his 'Higher Genius'.

A second aim we may say is the extension of our powers of perception so that we can perceive entities, events and forces upon the super-sensuous planes.

Thirdly, and in connection with the other two, you are encouraged to practice the system of divination of which there are several but which are only aids to your intuition



and methods by which the intuition may be developed and encouraged.

Fourthly, there is what may be called the procuring of the influence of Divine Powers through the peculiar modes taught in our Order and Vibrating of Divine Names.

There are then these four aims—Spiritual Development—extension of the powers of perception; learning the modes of Divination and becoming familiar with the vibratory mode of pronouncing Divine Names. To these may be added the practical study of the particular influences of colour and thus we are called Lords of the Path of the Chameleon.

Now as regards this Spiritual Development in the first place we mean by it that you perform or endeavour to perform the transmutation of the vital forces of life into higher currents of life or rather their transmutation out of the lower into the higher so that you can use them for the purpose of Theurgia. Transmutation of physical force is what is discussed in many of the old alchemical books. A large proportion of these books which have come down to us refer to purely physical processes. But there was an opposite pole of thought of which the language referred entirely to man and by transmutation was meant the directing of physical life and force into the channels of spiritual perception and the higher magical powers generally.

Secondly, as to the extension of our powers of perception beyond the plane of matter into the super-sensuous world, you must remember that the Theosophical view is the correct one and that our Thinking Personalities are incarnated into these material bodies and are acting therefore under the consequent disadvantages. It is because the mind is immersed in matter that its powers are so limited, and we can readily understand that a mind freed from constraints of the body would enjoy vastly enlarged powers. Thus, although our senses are the means by which we perceive; yet at the same time they necessarily limit the extent of our perception. It is therefore our material bodily organs which circumscribe as well as bestow. All of our five senses are capable of enlargement and development. It is however the sense of sight which we most commonly seek thus to develop. Having intellectually learned the laws which relate to sight and colour we are encouraged to practise Clairvoyance and to seek to see beyond material things into the plane most adjacent to us—the Astral, and then we seek to travel in the Spirit Vision through the confusions and the uncertainties of the Astral into the planes beyond.

One of the first of your experiences when practising in the Vault in the dark will be the appreciation of the minuter gradations of light and darkness.

You will find it very difficult to get perfect darkness, but you will often find that there are certain days when you can get the Vault quite dark.

The cultivation of your sight will enable you to perceive the variations of colour and especially to note, observe, and fix in your minds, the contrasts of colour on which our Rituals place so much importance, and the flashing colours. Allied to this is the

cultivation of View in the Mirror.

The ears also require to be cultivated until you obtain some success in what is called Clairaudience. This is sometimes easier than Clairvoyance but development in either direction implies great perseverance and must be carried out with energy and enthusiasm.

Among Theosophists the phenomenon which you hear most commonly mentioned in connection with Clairaudience is that known as the Astral Bell. This is almost entirely Eastern: if you find a Hermetist who can hear sounds that others cannot hear, they very rarely take the form of a bell.

Those who get a certain amount of Clairvoyance also often get the power of hearing sounds which the world cannot hear and it is often a definite sound sent for a definite purpose. Touch, also is a sense which should be cultivated. I will mention some examples of the way in which this sense may be trained, and by touch I do not mean simply the touch which comes through the fingers. One of the most elementary methods is the perception of magnetism. You will find that, with closed eyes, you can detect the presence of a magnet held near the skin, and that with continued practise you will be able to appreciate the difference between the North and South Poles of the Magnet.

You will find that the forehead is the best point upon which to experiment. We need not dwell upon the senses of taste and smell, but these can also be developed.

Theosophy tells us that corresponding with all other Septenaries in Nature there are also two more senses. I may say that the sixth can be called that of Astral perception, or the power of perceiving forces and entities on the plane next to the earth; and the seventh, of which, no doubt, some of you will get glimpses in due time is the faculty of receiving Knowledge from spiritual sources. There is no organ corresponding to these senses, so that, where necessary, we must utilise the organs which we already possess. Now by what means do the Adepts suggest that these powers may be obtained? It has been urged against us that, as a society, we do not preach the necessity for such strict purity of life as do the Theosophists. It may be true that we are not always preaching it, and as we do not hold public meetings, the same opportunities for doing so does not exist. If, however, there is one thing more than another which I would impress upon you as a social sin, it is that of hypocrisy. As to asceticism, the Hermetists have always taught that this necessary purity of mind should and can be combined with the absence of all ostentatious morality and of un-natural habits of life.

The Western Teachers have always recognised the fact that for so long human life has been so painful, that to most people these studies would be denied if they were to insist upon asceticism, and they have found by experience that a very considerable amount of success without attendant danger may be obtained by those who are willing to make strenuous efforts, without the aid of positive asceticism. It seems to me that the chief danger of asceticism in a city like this and at the present time is that even if we succeed, the extra advantage which we shall derive from totally abstaining from these

things of the sense, will be counterweighted by a distinct and added danger of falling, on the other hand, into the Scylla of hypocrisy which I have mentioned. What is apt to happen is this, —that a man is liable to compare himself with his neighbours, and say how much better he is than others. Now self congratulation is second only to open hypocrisy, and we hold that it is just as harmful to spiritual progress. On the other hand if you make strenuous efforts to lead a moral life, if you do this while leading a pure life in the city, if you succeed in doing these things, you may depend upon it that your reward will be grater than his who removes himself from his fellows and shuts himself up in a forest. The reward of a man who can remain pure and yet live in the midst of a crowded city is greater than his who avoids the responsibilities of life by burying himself in a wilderness.

It is possible even there to commit many sins which you would not like to confess!

The next principle which we formulate is the necessity for studying and doing all Hermetic exercises from a positive point of view. We look upon the negative attitude of simple abstinence from sin and exertion and effort, in which are comprised to a great extent the methods of the East, and we think that this is an error of judgement and of practice.

I am sure that any attempt at a negative attitude is a mistake. Many persons are, I am sure, deterred from taking up Theosophical studies more closely by the sense of coldness, and apparent want of human sympathy, which is sometimes exhibited and felt in Theosophical Lodges. Theosophy itself teaches that we should give ourselves up to humanity, and yet their private lodges are often marked by the absence of that enthusiasm for their work which should distinguish them.

The Hermetists have always been noted for their social relations, and this is, I believe, in every way compatible with the strictest purity of life. We believe that a harmonious whole is thereby produced and one likely to lead to success in practical magic.

The next point of importance which is insisted upon in our Obligation and Rituals and put forward with great solemnity in the Vault itself is the extreme necessity for refraining from judging other people. This does not mean that you are not to condemn sin, but it means that you are not to go out of your way in condemning the sinner. It does not imply that you are to condone faults, but it does imply that you are not to endeavour to seek grievances against your fellows, or seek to rule or supervise them, unless you happen to be in authority over them. Very few people are in this position of being rulers. Such have to bear the Karma of occasionally judging their fellow members. It is at any rate a duty which falls upon some of us. You must however, avoid the opportunity of thus judging others until the obligation is thrust upon you.

The opportunity and the act should both be avoided as far as possible. Thus the Ritual says 'therefore art thou though inexcusable, whoever thou art, who judgest another'.

Let me now say a word about the risks of negativity. It seems to me that the negative attitude and the negative constitution required to be checked and controlled. Firstly because we do not progress under these conditions, and secondly because they carry with them definite risks to ourselves are those from elemental forces which may attack us.

So long as you lead an ordinary life you are safe from the assaults of influences beyond the material world of your brother men; but as soon as you get outside of that world and put yourself in a position to seek out occult mysteries, you bring yourself under the action of forces of which you know very little or nothing. The only way to avoid being controlled by such forces, to which you have rendered yourself liable, is to preserve what we call the positive attitude, which is the extreme contrast to what is called mediumship. A medium is one who cultivates negativity and such a person is therefore one to be avoided. The condition we want you to cultivate is that of positivity. I could give you a very good example of a person who is negative and who has got into trouble almost entirely through that.

The next thing which we are taught and enabled to practice is Divination. There are at least three distinct systems suggested to you, but they are all of them methods whose routine may be superseded, when you get on far enough. The first of these systems is that of Geomancy and there is also that of Astrology. It will be noticed that the lectures of the First Order give brief outlines of these systems, but there is no direct encouragement to perfect yourself in them.

The third system which is virtually introduced and taught in the Second Order is that of the Tarot.

This goes very much deeper than either of the other two and gives results which are more true because its points of contact with the world, with man, and the influences which surround him, are more numerous. The fact that this is more complicated gives you more of such points of contact than either of the other two systems. With a properly conducted Tarot process and with a cultivated intuition you can obtain almost anything you wish for, but as the process is so complex it is a most difficult system to learn, but having once grasped it you can get results which are most amazing. When you have mastered the first six manuscripts of the Order and are familiar with the Rituals of the Pentagram and Hexagram, and have made your Implements, the Tarot is then suggested to you as a desirable system to learn. Moreover its study is so enticing that you would be apt to neglect those things which should precede its practice.

By these systems of divination you are really inducing and cultivating the intuitive power. Now in order to get success in Divination it is necessary to cultivate the Will. First you want an intellectual knowledge of the subject. Then a cultivation of the intuitive power is necessary, and finally you must develop the Will. You must have a steady will or else your intuition will be of little avail. Now this cultivation of the Will should be a process which is continually going on. There are fallacies which exist in connection with the Will. A person may say to you, I am extremely interested in all these studies and I

am always willing and endeavouring to succeed in them, and he will say to you that he is thinking of the Tree of Life or of some other occult subject while he is doing his accounts or interviewing his wife. Now I am sorry to say that I have to tell such a person that he is on the wrong tack. If you want success you must will only one thing at a time. The habit of doing two or three things at once is fatal to the Occultist. The Will which is necessary is an undivided Will and its cultivation must be continued at all times.

It is therefore necessary to get into the habit of never Willing more than one thing at a time. Never allow your Will to be mixed up with any desire. The Will which is divided is not the Will which can be of any use to you. It is quite impossible to Will strongly to see an elemental, for instance, unless you are able to think only for that moment.

A fixed concentration of mind must be encouraged if you want to have success. We often get strange demonstrations of the strength of the Will. I will give you an example. We continually find that if we turn round in the street to look after someone whom we have just passed, that person is also turning round to look after us. If however, you deliberately try to do this you will probably fail, and the point is that in this latter case your mind is divided between the will to succeed, and the desire to show your power, and the Will is thereby weakened.

The other two principal items are the Vibration of the Divine Names and the properties of colour, but as these ought to be demonstrated in the Vault, I will not go into them today.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XX

The Elementary View of Man

by G.H. Frater D.D.C.F.

The following diagram will of course be immediately recognised by all of you :

Now supposing a physical man to be here represented, Kether is the Crown and is above the head. The junction of Chokmah and Binah in Daath is in the head itself. Then Chesed and Geburah will correspond to the arms and shoulders, Tiphereth and Yesod

to the trunk and body, Netzach and Hod to the hips and legs, and Malkuth to the feet alone.

Now I will put to you the question, where was the mystic body of our Founder, Christian Rosenkreutz discovered? In Tiphereth. And what is Tiphereth? The centre. That is to say it is in the centre of the middle Sphere and when that middle Sphere is projected what does it represent? The Polar Axis. Representing then the Polar Axis it will be in a sense invisible from the outside. Therefore the outermost form of the whole projection will be spherical. Now that would imply that Tiphereth corresponds to the heart and Tiphereth represents the place where the Chief Adept is found and it is the Polar Axis, and the influence which is surrounding this physical body of the man is a Sphere like that of the Universe. This Sphere then surrounds the body. Thus it will be the Assiah Plane of the Man, the Malkuth containing the reflection of the other Ten Sephiroth. Now this Sphere is what we of the Rosicrucian Order, call the magical mirror of the Universe, or the Sphere of sensation of the Microcosm. It is the Aura of the man. Now you will understand that as the Chief Adept is placed in Tiphereth you may expect to find the most vital portion of the body about the heart. The heart will therefore represent the King of the physical body. All this is, of course, much better explained in the lecture on the Microcosm which you will get later on.

This sphere, answering to the Sphere of the Macrocosm, you will naturally expect that it will have the forces of the Macrocosm reflected in it. Towards which part of the Zodiac then would you expect the man in the centre to face? He will face towards that point in his Sphere of sensation which represents the ascending degree in his horoscope and that ascending degree will therefore be the point which is opposite. His object is the development of the Daath principle which is in the head. This principle is, you will observe, the link between Ruach and Neschamah.

Now thus is the Consciousness attributed. In Chiah is the beginning of the Self of Man. The real Self is in Jechidah, and its presentment in Chiah. Thus Jechidah is called the Divine Consciousness 'Conscire' means 'to know with' and 'to be in touch with' and only your Kether can do this as regards the Divine and your Kether is then the Divine Consciousness. In Ruach is the human Consciousness and the human Will. In Jechidah is the Divine Will; so that the human Will is like the King of the material body. The automatic Consciousness, as it is called, is in Yesod, and has to do with the lower passions and desires. Being automatic, that is moving of itself, it can hardly be said to be Will. Now this is the danger which threatens the man who yields to the temptations of the lower desires. The Human Will which should be seated in Tiphereth, in the heart, is attracted to contemplation of, and union with, the automatic Consciousness so that the human Consciousness abdicates its throne and becomes automatic. You will find in the life history of men that vice brings about a species of automatic condition which compels them always to move in the same grooves, and it is a known fact that it recurs at regular intervals like a disease, and it is indeed a disease.

This automatic Consciousness in its right place refers to Yesod which is the part which attracts the material atoms, and here it is in its proper place. When, however, it

usurps the place of the Human Consciousness then it rules instead of being subject to the Human Consciousness, and this destroys the balance of the Sephiroth.

Now in Daath is the Throne of the Spiritual Consciousness and Daath being the result of Chokmah and Binah it is the presentment of the seven following Sephiroth, that is to say that in the head are the seven planets of which the eyes will answer to the two luminaries—the right to the Sun and the left to the Moon.

You will now at once see that spiritual consciousness does not partake of the physical body but is the light which radiates. The way in which thought proceeds is by radiation, that is to say, its rays are thrown vibrating through this sphere of Astral Light. This will explain to you a very fruitful source of mistaken Clairvoyance. The many errors arise therefrom: It is really a selfishness of the thought plane. The Consciousness is content, as it were, to receive the reflections which are in its sphere and which have necessarily been modified by the person himself. Let us take an example of individual modification and we will choose that of the planet Mars. Fire will be red. That is to say, that in all cases of a fiery nature the judgment will be fairly accurate. But the fault will be manifest when you come to a watery nature. It will then be represented by violet instead of by blue as it should be, and he will always want to bring the nature of the Fire into the watery natures. Here then is a fruitful source of error in Clairvoyance, especially arising in natures which are not selfish in the ordinary sense, but which have that more subtle selfishness which arises from too much study of oneself. This is why, in our system of Occultism we are contrary or converse to that taught by the Theosophical Society. The Theosophists apparently advise the student to commence with the study of the Universe; and while I quite agree that he may arrive at his end by that means, there is the danger of that spiritual or thought-selfishness, and this is the reason why we study the Microcosm before the Macrocosm.

This continual dwelling on one's own nature with the idea of reforming and making oneself better is apt to give you too contracted a view, and you are threatened with the selfishness which you have yourself engendered. This is also the danger of too great asceticism, because it is apt to bring about the feeling that you are better than another person. These are the dangers. If you can escape these dangers you will arrive at the goal. Therefore to the student who is studying Clairvoyance, it is particularly advisable that he should rather repress that form of it which tends in his own direction, for fear of encouraging that spiritual selfishness which is so subtle as to escape his attention until it is too late. If he continues along this path his errors will increase, and he will arrive at a period of depression. From this will arise a series of miserable feeling which might have been checked in the beginning.

You see now that the sin of the Automatic Consciousness is what is commonly called vice. The sin of the Human Consciousness is that of the intellectual man.

The sin of the Spiritual Consciousness is the error of a some-what psychic nature; you cannot have sin of the Divine Consciousness because you cannot have any error in Kether. Here again, you see, we have the representation of the four Planes in Man, or

YHVV

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The Hermetic Order of the Golden Dawn

Flying Roll No. XXI

Know Thyself

by V.H. Soror V.N.R. - 6°=5° (Moina Mathers)

Perfect knowledge of Self is required in order to attain Knowledge of Divinity, for when you can know the God of yourself it will be possible to obtain a dim vision of the God of All, for the God of the Macrocosm only reflects Himself to Man through the God of Man's Microcosm.

Therefore, before you would invoke the Shining Ones be certain that you have called upon the Lord of Yourself, that is to say, that the You in Daath (the seat of the Spiritual Consciousness) have allied yourself to the You in Tiphareth (the seat of the Human Consciousness) and to the You in Kether (the seat of the Divine Consciousness), and from thence the Kether sending rays downwards; from it to the Daath, from Daath to Tiphareth and from thence to Yesod, which is the seat of the Automatic Consciousness.

This combination must have taken place with the consent of the Lower Will (in Tiphareth) as being the Human Will.

If you have succeeded in accomplishing this you are commencing the real Initiation, (therefore, should an Adeptus Minor strive to begin the practice of such an operation).

It is said elsewhere that The Beginning of Initiation is the Search for the Shining Light. For if the Man through Pure Knowledge and Aspiration has been able to place himself with his head resting immediately under Kether the Crown, he has come into contact with his First Light.

But his Knowledge must be true, and his aspirations pure. How else is he able to wear his Crown, upon which poureth the Influx from Jechidah?

It is this development of the Man that must have been intended by the Apostle Paul when he said:—'Till we all come... to the Knowledge of the Son of God', unto a Perfect



Man, unto the measure of the stature, of the fulness of Christ.' That is, that Man must grow sufficiently in his Spiritual growth, that he may attain to that stature where his head will come into contact with his Kether—that is, unto the Knowledge of his Higher Self.

Regarding this, I will also quote another passage from the New Testament in which Christ says:— 'Whosoever shall confess me before men him shall the Son of Man also confess before the Angels of God':—signifying that he who shall raise himself by linking his Human to his Divine Self, being consequently in touch with the Kether of his Assiah, he will be able to rise still further to the Plane of the Angels, that is to say, that through the Kether of his Assiah he can be admitted to his plane of Yetzirah, his Angelic Self; for he has accepted the Christ within him, his power of Ascent. 'But he that denieth me before men shall be denied before the Angels of God,' meaning that he who denies the me, the power of the letter Shin, the letter of the Holy Spirit that makes of Jehovah the Name Jeheshua, hath denied that Spirit, that Higher Self, which is his one link with the Truth of Life, and so hath refused the Christ that can be within him, the only part which would enable him to rise to his Divine Self, whence he could receive the descent of the Divine Spirit, which ever comes to him who seeketh for it.

Kether is the Crown, then, which is placed on the head of the complete Initiate; and a great King must he indeed be who is fitted to bear such brilliance, and well must he have worked towards the developing and perfecting of his Kingdom to have made it worthy of that Divine Crown.

Therefore must he whose aim is to become the Initiate, work well at the development of the Forces of the Being; seeking to purify and to exalt them.

He, the man, standing in his Sephiroth, can well be compared to a King in his Kingdom which if he wishes to govern well, he must first learn to know and understand, for only after having a complete knowledge of the constitution, character and inhabitants of his realm, will it be possible for a just Ruler to bring about such reforms as he may deem necessary;—hence the great assistance given to us in the teachings of our Order which insist on a careful study of the Kingdoms of the Macrocosm and the Microcosm side by side with our Spiritual Development, one study helping the other; in fact the two are almost inseparable.

Now the Kingdom of the Microcosm, the man, with which this lecture is chiefly occupied, has distinctly its character, its constitution, its inhabitants etc.—The King is placed in his sphere, that is the boundary, the frontier of his realm.

The constitution consists of his Sephiroth, upon which the principal scheme of the Kingdom is modelled.

Its character would be the general aim and tendency of the Kingdom. (This would depend on the inclination of the pole of its sphere as regards the Macrocosm.)

The King's abode is in Tiphareth where is placed his throne, the seat of the Human

Will, whence he wields the reins of government either as a great ruler inspired by his masters above, the Spiritual and Divine Consciousness, or as the Ruler debased (inspired or, more accurately speaking, obsessed) by the voluntary abdication of his rule, through being led astray by the temptation of the Automatic Consciousness to descend therein and make Yesod his chief abode instead of Tiphareth, thereby permitting the usurpation of the Higher by the Lower.

This fall, according to the nature of the man, (besides leading to other evils) may bring him to the Phallic School of Symbolism or to the grossest sensuality, for these two things are merely the expression of the same error in different natures.

His people are the many Forces of the Sephiroth of Ruach, working in Malkuth through Nephesch (Nephesch = Malkuth). The Priesthood, or rather the Prophets and Magicians, alone ascending as far as their Daath, they dwelling on the Threshold of their Divine Consciousness.

The Nobles will be with the King himself, about his throne in Tiphareth; as well as all the petty rulers, and professions and trades governed by the Sun.

In Chesed are the various occupations under Jupiter.

In Geburah, Netzach and Hod are all those under Mars, Venus and Mercury.

Yesod, as the seat of the Automatic Consciousness, can hardly be said to be an inhabitant, a conscious being; rather might it be represented by the machinery, works and tools of the nation.

Of course each Sephira will have its own Ten Sephiroth within it, which would give its various types—professions, trades, etc.—for example—Chesed;—in its Kether might be the Priest (this naturally supposes the Priest to be true and upright; the Prophet as the inspired Priest, which we mentioned before, is placed in the Daath of the man.)

A Philanthropist would be in its Chesed; in its Tiphareth—a judge; and probably an artisan working under Jupiter in its Yesod.

Now he who is a just ruler will try to know well these people, his subjects; neither giving undue attention or preference to either one class or another, nor permitting strife in any one of them,—therefore must one of the works of a student for Adeptship be to learn to bring perfect order into the Six Sephiroth of his Ruach, then will the Qlipoth, who may be called the Wild Beasts of the Nation, be forced to retire, they only having been permitted to remain through Disorder.

He will then be able to banish them to their own plane, the land beyond Malkuth; as they, working in their own habitation, therefore in their own element, they will be as the lecture on the Microcosm says 'equilibrated therein and the Evil Persona (their

synthesis) will become as a strong yet trained animal, whereupon the man rideth, this bringing added material strength unto the man', which is a thing to be desired, if it be completely governed by the Higher.

One school of Occultism insists on the Neophyte retiring from the world, on his leading a thoroughly ascetic life, and in every way trying to exist without thought or desire for anything of that which is Human.

Now to some of us this may appear to be the only method for the attainment of that self-development which we express in the Tiphareth clause of the Adeptus Minor Obligation, when we pledge ourselves to become more than human.

We know that all the works of Nature are gradual in their growth, therefore must a man also be gradual in his growth, and before attaining to that more than human, that is to say, Yetziratic, Briatic and Aziluthic planes he must certainly be the Perfect Man in Assiah.

It must be our object then, to become that Perfect Man, in order to attain ultimately to that Angel, that Archangel, and that Divinity, which are in Yetzirah, in Briah, and in Atziluth.

And the Zelator Adeptus Minor is not actually given any special manner of life to follow; rather is he advised to determine for himself what shall be his relations with his family business, society, etc., seeing that we human beings are so varied in our character as in our surroundings so that the discipline which will be beneficial for one may often be evil for another.

One thing, however, is greatly insisted upon, and that is that we should not retire from the world, for we can succeed in perfecting ourselves in what is required of us without isolation.

In certain cases, it might be advisable for the execution of certain experiments connected with more advanced studies to avoid contact with others for a short time; but this would only be permissible in special cases.

One of the reasons why we are told not to isolate ourselves is that isolation tends to make a man egotistical—it will become a habit to him to study and to pay too much attention to his own Microcosm, whereby he will neglect other Microcosms which together with his form part of the Macrocosm; and this Egotism of the Spirit, (though not so gross a sin as is that of the Animal or the Human Consciousness) will yet be a far greater snare to him, as being more subtle and therefore less easy to be perceived and checked.

For the chief danger of spiritual egotism lies in the self-righteous spirit so easily developed, which while gradually absorbing the true Occult Aspiration flatters its victim with the idea that he is rapidly attaining his proposed Goal.

It will be best, then, for us to live amongst our fellows, and in our contact with them are we advised to avoid preaching and proselytising; which often leads also to a condition of self-righteousness in the Preacher, and is generally useless to the listener.

Rather would we influence them by our example, and by keeping our thoughts as well as our actions pure.

Our Order teaches that one of our aims should be the Regeneration of the Race of the Planet.

We who are but beginners, and but on the Threshold of the Second Order, can do but little yet in this Great Work, but we are daily approaching this end, if we are fitting ourselves to become the Perfect Man, for he, the Perfect Man, the Adept, whose Human Will is at one with his Divine Will, therefore always in contact with his Genius, or Angelic Self, can attract yet Higher Forces. These Forces sending down Divine Rays till they radiate through him, he, the Adept, is able to give out this Force to the human beings who are ready to receive it, and thus is he helping in their regeneration; an Angel or a God not being so fitted for the contact with ordinary mortals, as is the Adept who, though exalted is still a man, and of Assiah.

Most of you will recall that passage in Bulwer Lytton's Zanon, (that romance which contains so many valuable hints on Occult study and which is a good lesson to us on the dangers of untrained Occultism) when he says, speaking of Zanon, that 'those with whom he principally associated, the gay, the dissipated, the thoughtless, the Sinners and publicans of the more polished world—all appeared rapidly, insensibly to themselves to awaken to purer thoughts and more regulated lives.'

We who are but Neophytes in the Great Initiation, can only at very rare moments be so in touch with our Higher Self, that our head is immediately under our Kether. For those few moments we are standing in the position in which the Adept ever stands—yet must we on no account imagine that during those few seconds we have equal power with the Adept, for unaccustomed as we are to the Divine Vision, it almost blinds us and it can therefore only be partially transmitted to our Spiritual and Human Selves; yet is this partial vision greatly to be desired, for it is a Force unto us, and it also gives us a glimpse of what we may one day attain.

Let us try then to ascend unto our Higher Self, and to stand with our head under the Crown, before deciding on any great and important action in our life, and especially, and this most especially, when we are judging another, or trying to modify the life of another, for that is indeed a grave responsibility;— for we imperfect mortals are ever ready to lean towards the Pillar of Mercy or the Pillar of Severity, and even if we do remain standing in the Middle Pillar, the Pillar of Mildness; how few of us raise our heads to our Kether—only with his head touching his Crown, his Kether, can a man have perfect Knowledge of the things of his Assiah.

He who leans much towards the Pillar of Mercy, will think him the Perfect Judge, cruel when that Judge deems it necessary to extend his arm on the side of Severity.

He who leans to the Pillar of Severity will also have corrupted vision, for judging from thence, the action of the Perfect Judge will appear to him feeble, when that Judge may have found it well to extend his arms on the side of Mercy.

He who stands straight in the Middle Pillar will not be so prejudiced as his brothers who lean towards Severity or Mercy, but unless he is linked with his Kether, he does not take in the whole scheme of his Sephiroth;—is therefore incomplete, and his judgment imperfect. Let us be careful, then, in judging another, we see how easily we may be deceived, and let us insist and force ourselves to aspire to, and be convinced that we are indeed with our Higher Self, before pronouncing such a judgment, seeing how much mischief may be worked through the action of Unbalanced Mercy or Severity, or of the insufficient judgment of the Middle Pillar without the Crown;—as the Hieres in the 0°=0° Ceremony hath said:— ‘Unbalanced Severity is but cruelty and oppression; Unbalanced Mercy is but weakness and would permit Evil to exist unchecked, thus making itself an accomplice of the Evil’.

Referring again to the Six Sephiroth of the Ruach, and to the necessity of keeping them balanced; it will occur to most of us (who almost without exception are given to some profession or occupation) that we shall be delayed in Spiritual Development by tending, in our daily duties, to throw out more rays from the Spiritual Consciousness to some portions of our Sephiroth at the expense of the others, and thereby becoming unbalanced.

Though far more difficult to live than the life in which we can dispose of our time, more or less, at will, this need not be a delay in our development; these daily duties may indeed be an increased strength to us. But in such a case, must we aim always at the Purest and the Best of that occupation, whatever it may be, and attempt to develop in it those qualities that we may be weak or deficient in, such as courage, resolution, patience, concentration, etc., which can be learned in the performance of any work, however petty.

So that if we are really doing our best, we are bringing increase of strength to the Highest part of the Sephirah in which we may happen to be working;—and to increase the Power of the Kether of anyone of our Sephiroth can but be an added strength to the Self of the Whole; for the Kether of each of our Sephiroth is the reflection of that of our Microcosm, which again is a reflection of its Higher Prototypes, and being Kether (or rather its reflection) in its action, however great its strength, it will not become disorderly and attempt to override another Sephirah, but will be reflected again into the Kether of the man, thereby becoming an increased force to him, for seeing that it is a presentment of the Divine no Kether can be unbalanced.

For we see that even the Kether of the Qlipoth can hardly be said to be unbalanced, being composed of Two Forces, ever contending certainly, for it is that quality of

contention that makes them partake of the Qlipoth; yet are they balanced, for were they not of equal strength, how could they ever be at war with one another? Sooner or later one would have to surrender.

Therefore is it evident,—that many are the means to Knowledge, and many are the paths by which we may reach the Goal of the Initiate—wherefore—I would say to each of you;—absurd and ill-judged is it to rule that all shall crowd into one path, because that happens to be the one chosen by one member. There is too much tendency to wish all to follow the Ideal of one,—we are apt to forget that the Ideal of each will lead to the same Truth. We can help each other better, then, by helping each to rise according to his own ideas, rather than, as we often unwisely do, in advising him to rise to what is best in ourselves only.

That error of wishing to make another as ourselves is another and a very hurtful form of most subtle egotism. All we can do is to help him to elevate himself and to study to 'Know Himself', in order that by working at that Knowledge, he may cross the Threshold of the Portal, which leads to the Knowledge of the Divine.

Ex Deo Nascimur!  
In Yeheshuah Morimur!  
Per Spiritum Sanctum Revivisdmus!

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The Hermetic Order of the Golden Dawn

Flying Roll No. XXII

Free Will

by V.H. Frater Q.L. (Oswald Murray)

While Oriental Theosophy postulates the unity of all Life in its basic source, it makes the attainment of conscious union between the lower of intellectual aspect of mind with the Soul or Higher Manas dependent on the effort of the former, or in other words of the striving of the personality.

Again in the Hermetic School, of which Dr Hartmann is an independent interpreter, the freedom of each person to decide whether to climb the Mount of Initiation or to remain on the lower plane of intellectual rational life is strongly insisted on.

The position of these schools would apparently be that Primordial Being differentiates itself into Units or atoms, each of which contains the potentialities of its original. Free Will being attributed to original Being, it follows that each unit or atom possesses Free Will in potentia. Finding himself in incarnate condition, living in the sense-mediated planes of selfconsciousness, it may strive or decide not to strive to attain union with its Higher Principles, or to bring the illumination of these higher aspects of its being, into functioning conjointly with the rational intellectual plane of normal life.

This can only be effected, according to these schools, by the outer or personal degree of life reaching up and striving to come into contact with the inner principles.

This is apparently one of those veils which oriental and ancient systems considered to be necessary until the student dared himself to tear them asunder, but its retention in the sense of the teaching of transcendental philosophy ceases to be reasonable. It is in contradiction also with those portions of Theosophic teaching which condemn 'the illusion of personal existence' and the 'Heresy of Separateness'. It is also untenable in the face of Mr Maitland's theosophic teachings with the reference to the centrifugal current in man, which returns from the circumference of Being as centripetal, thus inferring that re-ascent is the sequential effect in continuity of descent, that evolution is self inherent in involution, that unfolding is implicit in involving.

To teach that conjunction with the higher principles of consciousness may be effected by the will of the lower personality, is to attribute a vitality to the personality which Theosophy itself contravenes in its teachings as to the illusion of personal existence, and to lose sight of the fact that man is not the former but the formed, that personality is but the external manifestation of the one self determining power.

To teach that each atom or unit, differentiated from original Being, possesses Free Will, is to imply that they are separated from Original Being and possess existence in themselves; or to fall into the 'heresy of separateness' and to forget the identity of the unit and the Universal of the self-reference which is implicit in experience and demonstrates the permanent relation, ever present, which links the unit with the fountain source. To imply that the lower aspects of mind have separated off from those which are left and dwell in the higher planes, until conjunction or reintegration has been effected by the lower, is to lose sight of the fact that, while aspects of consciousness may distinguished, they cannot be separated without destroying the unity of Being.

To imply that instinctual rational man may develop his own Will power, that he may make his own condition of life, is to arrogate to the external personality the prerogative of disposing of that one self determining power which manifests through him, of which he is the instrument or media, the expression the unfoldment.

The original plan of the Great Architect cannot be altered by the external manifestation thereof. The successive unfolding of the inner aspects of mans consciousness must be subject to the Law of the One Determiner, which alone knows itself from centre to circumference, a ground and a fulfilment.

The action of the one determining Power on the plane of nature illustrates its mode or process. It shows results achieved by a continual, gradual, consecutive unfolding from within. The Sun builds up vegetable forms of life from the seed, beginning with the root, stem, bud, blossom, fruit. The uniformity of law manifesting in the correlated modes in different planes is a generally accepted axiom in occultism, so, by analogy, must our internal state be successively unfolded from within by the rays of our Spiritual Sun or Centre of Life. So also must the recognition of the permanent relation with our Ground of Being or Fountain Source return Mans will to its Central Source.

If for effort of the Personality we substitute the desire to have ever present recognition within us of the reception of all power from the central Source of Being, the desire to be able permanently to associate our lives, in thought, as an external manifestation of the One Determinating Power, and thus relate our actions to the original Source of Being, that will probably be more likely to contribute towards unfoldment from within.

### The River of Life

Transcendental Philosophy shows that the unit is permanently related with its Source or Fountain of Being. Experience, when analysed, is found to bear relation or self reference between the permanent element of Being, which is ever present, which wells up in thought and forms the ground of cogitation on the one hand with the actual 'I' on the other. Thought is a relation and the subject identity recedes ever behind the regarding mind. Hence events may be said to be in time and knowledge out of time. The phenomenal world is then related in experience by the Thinker to the subjective reality.

It is this 'relating' present in thought, the self reference implied in experience, which ever unites the Unit with its ground or source—its permanent element, and this would appear in the Path, on the Tree of Life by the or reflection which unites the Microprosopus with the Macroprosopus, its source: it would also appear to be symbolized by the River of Life 'Nahar' which unflows from the Supernal Eden or Spiritual Being or Microprosopus or Being manifested in Time.

But the permanent relation between the unit or 'I' and its subjective ground must probably have an occult natural aspect as well as the metaphysical one I have illustrated. In other words there must be a force behind thought of which what we cognise as thought is the manifestation and it must be that force which constitutes the real relation between the Unit and the Universal. That permanent relation, that Force manifested as thought I believe is the River of Life bearing within it and unfolding the four elements of Being; Spirit, Soul, Mind, Instinct.

That emanation of Life or Spirit, the Sephira, the Sepher Yetzirah says extends through all things. Through God's power and existence every element has its power and



source from a higher Force and all things have their common origin from the Holy Spirit. So God is at once both the matter and the form of the Universe, yet He is not only the form, for nothing can or does exist out of Himself.

The suggestion arises whether we can form any concrete conception of that Emanating Force—the 'River of Life' which permanently relates the 'I' with its source, as well as the metaphysical relation described and which we cognise as thought. Will not the conception of the centrifugal force in which the centripetal is inherent and inseparable, assist us, carrying as it does that unfolding is implicit in involving, that evolution and development is the sequential effect in continuity of involution?

The circuit of electricity will help us further, issuing as positive until it reaches the negative pole, when it returns on itself to its source. In this indeed we have an illustration of a positive Universal Ground or Brain, as it is well known that electricity is not created *de novo* by the dynamo. It is generated or emanates from an underlying source of which the Earth is but one reservoir or condenser. Edison's experiments, the similar research of Greenwich Observatory, show the magnetic storms of Earth which coincide with and are correlated with the Sun spots, thus showing the lives of our coal miners to depend on the state of the Sun. It is well known that magnetism is an effect of electricity. The passing of a current of electricity through a bar of iron converts it into a magnet. The presence of a current in one wire 'induces' a current in any wire near it.

The action of the Sun on the Earth above referred to is under the same law. The presence of electricity in our Earth, itself entails its polarity, its positive and negative poles—consequently its attracting and repelling force or its centrifugal and centripetal currents. The Aurora Borealis of our Earth and the Solar Corona or photosphere are probably similar effects with regard to these orbs. So what the magnetic field or radiation is to a magnet, which though not seen visually is illustrated by iron filings spread on a piece of paper and held over a magnet—What these spheres are to a magnet, the Earth and Sun, most probably our aura is to us. This aura Madame Blavatsky described as a magnetic aura, a psychic effluvium partaking both of the mind and of the body. It is Electro-vital and Electro-mental.

Have we not in these examples illustrations of the force pervading the Universe, coexisting in the unit and in the whole, inter relating all into one Unity, manifesting in each in accord with one universal and all-pervading law?

We have here, I think, the illustration of the one determinating force, the River of Life, manifesting Unity and its media, and cognised by these units as thought.

In this connection a further reflection suggests itself for consideration with regard to the Sepher Yetzirah. While the four planes of Being may be viewed as distinguishable, they must be inseparable, as the unity of Being cannot be divided, and, as the Sepher Yetzirah itself says, the Elements of Being each have their source in a higher form and all from the Spirit which is both Form and Substance and in which are all things. In accord with the Law of Uniformity, these Elements must coexist in Unity, as well as in

the Universal, in the microcosm as well as in the macrocosm. It is probable therefore that we may consider the Four Worlds as the planes through which the unit descends from its Fountain Source to its present circumferential state and by which descent it obtains a vehicle in each element or relation in each place.

Is not the Wheel of Life in the door of the Vault a key to this question? Showing, as it does, all four elements coexisting in the Unit. But this cannot be considered as an integration of four living creatures, each separate and having to be integrated into Unity, in as much as the Unity of Being could never be divided up and separated without entailing annihilation and chaos. If these four Elements are viewed as Spirit, Soul, Mind, Instinct, it is evident that these do not co-exist in each unit. The problem suggested is or may possibly be to attain conscious functioning of each of the elements of Being in relation with its place or World.

These descending states in the ultimatum of the Unit find their parallel in the process of thought. Every thought has an objective aspect, as well as its subjective aspect, and one may say, like the unit of being, thought emanates from original Being, is produced from the unmanifested in Atziluth, takes shape in Briah, form in Yetzirah and ultimates in Assiah, in which consideration we return to the two aspects of the River of Life, we referred to at the beginning of this paper, viz. the metaphysical and the occult.

What constitutes the difference between that part of the River of Life which takes shape in Briah, and incarnates as volition, and that which emanates through us as thought, remaining disincarnate, and what becomes of that River of Thought which takes disincarnate form and is ultimated through us?

We ourselves must have been produced from the unmanifest in Atziluth, taken soul and shape in Briah, mind and form in Yetzirah, a concrete shell and instinct in Assiah. Yet we remain permanently attached to our own source, by a River of Life or electricity, which conveys to us in reflection and intuition what we cognise as thought from our original source. Is this the continuation of the River of Life which produces us? Does that River still flow through us its self-deluminated vehicles, and manifest as thought? Then is not our personality an objective representation of the attributes present in that River of Life? Or a reflection in form of the type on the sense mediated plane of that which involved itself by determination and is now unfolding to our consciousness, as the centrifugal current returns on itself as centripetal?

The conception of the Duality of Will, good and evil, must have arisen presumably from the appearance of there being a conflict between the 'River of Life' flowing through man and the impediments or obstructions raised on the circumference by the atom cells or lives used in the construction of the outer shell or organism and which were drawn from the animal vegetable and mineral states. But these are only manifestations of the One Universal Life, equally with the Primum Mobile of Man, and the relation or reaction between these lives or states of consciousness and the consciousness of the Entity using them must in reality be a relation of harmony though in appearance there may be

conflict, and it must not be forgotten that the Primum Mobile or Entity using these lives on its circumference is in reality the one River of Life, and let me now again suggest the question of what becomes of the Thought thus ultimated? and which we find to be manifested as the River of Life.

The relation between the cells or lives used by the Unit in the integration of its form or its body and the Primum Mobile which has integrated that body, has its parallel in the Greater Universe in the relation of the Unit or outer Manifestation to the Universal, then determination whose body they form. The ultimation of each unit is undoubtedly in accord with the archetypal plan, of which we are parts, manifested objectively, yet there is all appearance of revolt, of conflict between the unity, occupying the schools of Atheism, Materialism, Evolution and their Determination.

The conflict between these units of manifestation and their Determination is probably as real as that between the Wills and Lives, making up the shell or organism and its constructor or controller or Primum Mobile. It is the same River of Life acting in the next or more external plane, that of the shells or matter. Let it be remembered that it is the interaction between the Unit of Life or Primum Mobile in Man and the other units and particularization of the Universe that begets the manifold of experience, which is the function of the unit to relate and unify.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XXIII

Tattwa Visions

by V.H. Soror V.N.R. - 6°=5° (Moina Mathers)

TEJAS OF PRITHIVI (fiery part of Earth)

After going through the symbols, I find myself in a volcanic district. No fire is to be seen, but the type of land is volcanic. Hill and mountains, hot air, and sunny light.

Using a Pentacle, and calling on the Earth Names, I see before me a species of Angelic King Elemental. On testing him, I find that he gives me the Neophyte Saluting Sign, and the Philosophus Sign. He bows low to the symbols that I give him, and says that he is willing to show me some of the working of the plane. He has a beautiful face, somewhat of the Fire type, yet sweet in expression. He wears a Golden Crown, and a fiery red cloak, opening on to a yellow tunic, over which being a shirt of mail. In his right

hand he bears a wand, the lower end or handle being shaped somewhat as the Pentacle implement, and the staff and upper end being as the Fire Wand. In his left hand (but this I do not clearly see) he bears a Fire Wand; I think that the right hand points upwards and the left downwards, and is a symbol to invoke forces.

Little figures of the gnome type come at his call. When commanded some broke the rocky parts of the Mountain with pick-axes which they carry. Others appear to dig in the ground. In breaking off these rocky pieces, there fall away little bits of bright metal or copper. Some of these Gnomes collected the bits of metal and carried them away in little wallets slung by a baldric from their shoulders. We followed them and came to some mountainous peaks. From these peaks issued some large and fierce, some hardly perceivable, fires. Into cauldrons or bowls placed above these fires, the collected pieces of metal were placed. I was told that this was a lengthy process, but asked that I might see the result of what appeared to be a gradual melting of this metal. I was then shown some bowls containing liquid gold, but not I imagine, very pure metal.

I again followed my guide, the Angelic King Elemental Ruler, who gave me his name as Atapa, and followed by some gnomes bearing the bowl of liquid gold; we came, after passing through many subterranean passages cut in the mountains, to a huge cavern of immense breadth and height. It was like a Palace cut out of the rock. We passed through rudely cut passages, until we reached a large central hall, at the end of which was a Dais on which were seated the King and Queen, the courtier gnomes standing around.

This Hall seemed lighted by torches, and at intervals were roughly cut pillars. The Gnomes who accompanied us presented to the King and Queen their gold. These latter commanded their attendants to remove this to another apartment. I asked the King and Queen for further explanation, and they, appointing substitutes in their absence, retire to an inner chamber which appeared more elevated than the rest. The architecture here seemed to be of a different kind. This small hall had several sides, each with a door, draped by a curtain. In the center of the Hall was a large tripod receiver containing some of the liquid gold such as that we had brought with us.

The King and Queen who before had worn the colours of Earth now donned, he the red, and she the white garments. They then with their Earth-Fire Wands invoked and joined their wands over the Tripod. There appeared in the air above, a figure such as Atapa, he who had brought me here. He, extending his wand, and invoking, caused to appear from each door a figure of a planetary or zodiacal nature. These each in turn held out his wand over the gold, using some sigil which I can but dimly follow. The gold each time appearing to undergo a change. When these last figures have retired again behind the curtains, the King and Queen used a species of ladle and compressed together the gold, making it into solid shapes and placing one of these at each of the curtained doors. Some gold still remained in the bowl. The King and Queen departed, and it seemed to me that I saw a figure again appear from behind each curtain and draw away the pieces of gold."

## AKASA OF APAS (Spirit of Water)

A wide expanse of water with many reflections of bright light, and occasionally glimpses of rainbow colours appearing (perhaps symbolising the beginning of formation in Water). When divine and other names were pronounced, elementals of the mermaid and merman type appear, but few of other elemental forms. These water forms are extremely changeable, one moment appearing as solid mermaids and mermen, the next melting into foam.

Raising myself by means of the highest symbols I have been taught, and vibrating the names of Water, I rose until the Water vanished, and instead I beheld a mighty world or globe, with its dimensions and divisions of Gods, Angels, elementals, demons—the whole universe of Water (like the tablet ruled by EMPEH ARSEL GAIOL), I called on this latter name, and the Universe seemed to vivify more and more. I then called on HCOMA, and there appeared standing before me a mighty Archangel (with four wings) robed in glistening white, and crowned. In one hand, the right, he held a species of trident, and in the left a Cup filled to the brim with an essence which appeared to be derived from above. This essence, brimming over, poured down below on either side. From the overflowing or overrunning of this Cup, which derives its essence from Atziluth, apparently the cup being in Briah, the World of Yetzirah obtains its moisture. It is there differentiated into its various operative forces.

These operative forces are represented by Angels, each with their respective office in the world of moisture. These forces working in Yetzirah, when descending and mingling with the Kether of Assiah, are initiating the force of that which we as human beings call Moisture.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XXIV

On Horary Astrology

by V.H. Frater Resurgam (Dr. Berridge)

Verified Horary Figure by Nemo. Question—Will querited die of his present illness?

Hearing by letter that my maternal uncle, an octogenarian was seriously ill from

pneumonia, I drew a figure for the moment of intuition to do so, which was while reading the communication. His illness had commenced about February 7th and he was now confined to bed.

The student can easily cast the figure for 11.45 a.m. February 26th 1887 London W. RA of M 22h 25 6s and 332°21'24" in arc. Pisces 0.17 culminating Aries. Cancer 4°45 ascending; Sol in Pisces 7°32'47", Luna in 16°23', Mercury in Pisces 23°19', Venus in Pisces 27°54'; Mars in Pisces 20°32'. Jupiter in Virgo 5°48', retrograde, Saturn in Cancer 15°54' retrograde, Uranus in Libra 11°46' retrograde, Neptune in Taurus 25°10'. Declination Sol 8°43' S. Luna 2°47'19" N. Mercury 2°29' S. Venus 1°56' S. Mars 4°31' S. Jupiter 12°9' S. Saturn 22°25' N. Uranus 3°59' S. Neptune 17°25' N. The Moon's North node was in Leo 27.35, Pars Fortuna was in Leo 13°32'. The Moon's motion in longitude was 11°49'56" in the 24 hours.

As the querited was the fourth of my maternal uncles and aunts, my mother being the youngest of the family, I took the 10th House of the figure for herself and the 12th (or 3rd from the 10th) for her eldest brother or sister, the 2nd for the 2nd, the 4th for the 3rd and the 6th for the 4th, the querited, and correspondingly the 1st (or 8th from the 6th) for his 8th or House of Death.

There Mars ruled querited's 1st House and Luna his 8th, the aspect being Luna 25°.51. Taurus, separating from the quidecile (24°) and applying to his semisextile. The past aspects being good but very weak showed his past state of health, which had been very fair considering his age, but not robust—the applying aspect being good and stronger than his preceding, Mars moreover being dignified by triplicity, term and decanate and also receiving Luna by House, sure recovery from illness was shown, but at the same time not absolute restoration to health. Had the significant been applying to a Trine or even a Sextile I should have predicted not only complete recovery from his acute attack, but also a continuance of a vigorous old age. Had the case been chronic I should have predicted a partial restoration of health at the time indicated. In this instance however, acute pneumonia being a self limited disease, I predicted a complete recovery from the pulmonary attack itself and an escape from death, but not restoration to vigorous health. Nevertheless the severity and danger of the illness was shown by Cauda in querited's 4th House, by Saturn, lord of his 4th posited in close Square to Luna, ruler of his 8th posited in his 6th and slow in motion. As Luna, the applying significator, was in a movable sign and a succedent house, each degree signified a week; therefore as wanted 4°9' of the complete Semisextile, I judged that querited would be convalescent in 4 weeks and 1 day, or March 27th. On March 29th he walked out in his garden for the first time and fully recovered from the pneumonia.

## Observations

(1) This shows the necessity of selecting the exact house corresponding to querited

and not generalising. Had I taken his 12th house of the figure as signifying maternal uncles and aunts in general (being his 3rd from the 10th, and the 7th (or 8th from 12th) for querited's death, the aspects of the Lords thereof would have been Venus  $105^{\circ}$  Saturn exactly, and applying to Square, showing present fair health and danger to life in 8 weeks, which was not the case (Future 1.106).

(2) It made no difference to the selection of the 6th house of the figure as the querited's 1st, that two elder brothers (the 1st and 3rd of the family) were deceased. They has to be taken into consideration in the calculation of his appropriate house, just the same as if they had been living.

(3) Had I taken the 8th house of the figure as signifying querited's death, the aspect would have been Mars  $115.22$  Saturn, applying to  $108^{\circ}$ , signifying recovery in  $71\frac{1}{3}$  weeks which was also not the case (Future1.107).

(4) Luna was in latitude  $3^{\circ}58'$  S and Mars in  $0^{\circ}50'$  S, adding the sum of these to the degrees and minutes required to form the perfect Semisextile, and converting the total amount so obtained into time, would have prolonged the time of the event by  $4^{\circ}48'$  or nearly five weeks; yet recovery occurred only two days after the exact time predicted (Future 1.60).

(5) Luna was  $13^{\circ}$  distant from the cusp of the house in which he was posited, yet this made no difference whatever in the calculation of time (Future 1.60).

(6) Luna applied to par. decl. Mars being  $1^{\circ}43'4''$  distant; yet no danger to life occurred at the corresponding time (Future 1.109).

(7) As the question was concerning the querited only, Scorpio, the sign of his 1st hour described him, a corpulent, strong, able body, somewhat broad and square face, short necked, a squat well-trussed fellow (Lilly p. 63). But the ascendant of the figure does not describe myself, because though the querent, the question was not concerning myself (Future, 1.171).

(8) Uranus is strongly dignified in Scorpio; but the sign is not its diurnal home. Were it so, the aspect would have been Luna  $175^{\circ}23'$ , Uranus separating from Opposition, implying past danger to life and applying to the Quadrasextile ( $150^{\circ}$ ); signifying some illness in about  $251\frac{1}{3}$  weeks, neither of which significations were in accordance with facts (Future 1.29.30).

(9) As Mars ruled both the querited's 1st and 6th Houses no judgement could be formed from the Lord of the 6th, otherwise it would have entered in the calculation, though in a question of the duration of life, I consider the 8th House coeteri paribus, the most important (Future1.108).

(10) In this figure Mars was in the 10th, subradius and applying to combustion, also Saturn, Lord of the 7th, was in his detriment and retrograde both being therefore

'unfortunate'. Nevertheless I did not 'end in the discredit of the artist' but the reverse, neither was I unable to 'scarce give a solid judgement' (Future 1.109-1).

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## The Hermetic Order of the Golden Dawn

Flying Roll No. XXV

Essay on Clairvoyance and Travelling in the Spirit Vision

by V.H. Frater Sub Spe (J.W. Brodie-Innes)

The best theory of the phenomenon of Clairvoyance seems to be founded on the relation between Man as the Microcosm and the Universe as the Macrocosm; regarding the former as a reflection in miniature of the latter, as in a grass field full of dewdrops each drop might present a perfect tiny image of trees and mountains, the sky, clouds, the sun and the stars.

If, then, everything in the Cosmos is somehow reflected or pictured on each man's own sphere of sensation, or Akashic envelope, it follows that if he could but be conscious of the pictures so reflected or imprinted he would at once be possessed of all actual or potential knowledge of everything in the Cosmos, and further assuming that time itself is merely an illusion, and that the reality of things is, as it were, one vast picture along which we travel seeing point after point in succession and producing the ideas of lapse of time, then it further follows that the full and complete knowledge of all that is reflected in our sphere of sensation includes all knowledge past, present and future.

The reason, then, why we have not such knowledge consciously to ourselves must be from the obtuseness of the Sensorium, the actual physical brain, which cannot perceive the images on the sphere of sensation. If, then, all knowledge lies within each man's own sphere, it is by looking within, or intuition, that such knowledge is made available.

Know thyself and thou wilt know everything. But seeing that the brain and sensorium are physical, it is necessary at first to use physical means to produce the sensitiveness necessary to consciously perceive the images on the Sphere of Sensation. And the readiest and safest means is the use of a symbol. This is familiar in everyday life, but so much so as to escape notice.



For example—to a depraved and debauched person an obscene word or figure—carelessly drawn and seen by chance, is a symbol word or figure—carelessly drawn and seen by chance, is a symbol calling up a host of unclean images and ideas. To a lover the name of his mistress spoken by chance in his hearing—the sight of a colour she usually wears, or the scent of a familiar perfume will suffice to raise the image of the beloved form almost visibly before him and to produce quickened pulse, heightened colour, etc.

To the soldier the sight of the flag of his country or his regiment, produces visions of martial glory, ideas of devotion, loyalty, patriotism and unflinching courage.

In all these cases ideas and visions are produced in the brain by the symbol, and if the above theory be accepted it follows that the effect of the symbol is to render one portion of the physical brain more sensitive, or it may be more translucent, so that the images lying within the corresponding region of the Sphere of Sensation may be dimly perceived (such sensitiveness of brain may be produced in other ways, such as by Hypnotism or self—induced Trance, by Obsession, Disease, etc.—but the method by symbol seems to remain the surest and the best).

This theory is made use of in the practice of inducing Clairvoyance.

A large number of well known and recognised symbols have a definite relation to certain portions of the Sphere of Sensation and the corresponding regions of the Cosmos, and also to the regions related thereto of the physical brain.

The experimenter should know thoroughly the attributions and meanings of the symbol employed, as this knowledge produces an immediate concentration of thought, of vital energy, of nerve force, and of actual physical blood on the tract of brain related thereto, and thus materially aids the establishment of a special sensitiveness there.

Thus if the Tejas Tattva card be taken, the knowledge that it belongs to fire will at once charge with nerve force and with blood all the centres of the brain relating to fire, and will involuntarily recall the various Divine and Spirit names which the experimenter has learnt connected therewith. The actual speaking of these with the solemnity and impressiveness of the Vibration will increase the effect—gazing fixedly at the symbol and touching the appropriate implement which is also a symbol of the same brain tract, momentarily increases the force—vires acquirit eundo—until every other brain cell is shut down, muted and inhibited; the whole consciousness is concentrated on the perception of fire.

The physical brains thus become sensitive and translucent in this respect and able to perceive dimly in the Sphere of sensation the reflection of the Macrocosmic idea of fire, with all its connotations.

The sensation is as though one stepped out through a window into a new world.

The reality probably is that the new sensitiveness enables the actual physical brain to become conscious of ideas and pictures hitherto unknown.

At first it seems as though everything thus perceived were just the product of one's own imagination—i.e. that one simply took scraps of memory, scraps of other men's ideas gleaned from books, pictures, etc. and built them up at will into a composite picture. But a little further experience generally convinces one that the new country one has become conscious of has its inviolable natural laws just as the physical world has. That one cannot make or unmake at will, that the same causes produce the same results, that one is in fact merely a spectator and in no sense a creator. The conviction then dawns on one that one is actually perceiving a new and much extended range of phenomena; that, in fact, which is known as the Astral World or Astral Plane.

Here, then, comes an experimental confirmation of the theory above set forth, which will probably be deepened and intensified with every experiment which is carefully made.

Personal experience confirms the foregoing: On taking any symbol whereof I know the meaning, such as a Tattva—or Tarot card, the abstract idea of the meaning of the symbol comes first—as fire, or water in the abstract—and a pose of mind cognate and sympathetic thereto, a desire for that particular element—not keen but perceptible—gradually the feeling of the physical effects of the element—as of warmth—moisture—etc.—and especially the sound as of the roaring or crackling of fire, the rush—or patter, or ripple of water. Gradually the attention is withdrawn from all surrounding sights and sounds, a grey mist seems to swathe everything, on which, as though thrown from a magic lantern on steam, the form of the symbol is projected.

(This I conceive is due to the withdrawal of blood and nerve force from other centres of the brain and their consequent inhibition.)

The Consciousness then seems to pass through the symbol to realms beyond but, as above—said, I think it more probable that visions and pictures from beyond come on to the hypersensitive brain centres and, as these have been sensitised by the symbol and the first effect has been the vision of the symbol itself on the grey mist, so they seem to take the form of the symbol and to pass through it. At all events the sensation is as if one looked at a series of moving pictures, although there are beings in this new world with whom one can converse, animals that one can dominate, or that attract one, yet to me personally it is all no more solid than the pictures of a Kinetoscope or the sound of a phonograph.

Yet when this sensitiveness of brain and power of perception is once established there seems to grow out of it a power of actually going to the scenes so visionary and seeing them as solid, indeed, of actually doing things and producing effects there.

This is what I imagine is termed Travelling in the Spirit Vision.

Whether it is more than an extension of the power of perceiving the pictures on the Sphere of Sensation or Akashic envelope is very difficult to determine. The sensation, however, to me personally is first to become, as it were, dimly conscious of a figure walking among the scenes of the new country—or the Astral Plane—gradually to become conscious that it is my own figure I am looking at—gradually, as it were, to be able to look through the eyes—and feel with the sensations of this doppelganger. Further to be able consciously to direct its motions, to control it, to inhabit it, and in this body to be able to visit the scenes and persons I had previously only looked at, as it were, through a telescope.

It is as though my Consciousness had extruded from my own body to take possession of a body which I had either created for the purpose, or invoked out of the Astral Sphere as a vehicle for myself.

It seems, however, almost more probable that as the Sphere of Sensation reflects everything that is in the material Universe so it must needs contain a reflection also of the material body of the percipient and if this be so it is not hard to suppose that such reflection can be made to travel about within the Sphere of Sensation and visit all things therein reflected with as much ease (or more) as the will of the man can make his physical body travel to material places on the earth.

The Perception of the Astral plane seems to be peculiarly liable to delusions, arising probably from defects in the sensorium or physical brain—as an object seen through faulty glass is distorted, that is to say the personal element, or what scientists call the 'personal equation', becomes so strong as to produce actual error.

As the brain can be rendered sensitive in a particular direction by symbol—so can these errors also be corrected by symbol. The various qualities in each man's nature are symbolised by the planets —hence when this symbology is well known the planetary symbols may be used to correct errors arising from the particular quality attributed to each. Thus the error could be that the visions are merely compounded from memory.

In this case build up in brilliant white light in front of any image which you suspect to be merely a product or memory the letter Tau, the symbol of the Path of Saturn, 'The Great One of the Night of Time'—whose sober and steadying influence will cause a memory picture to disappear. Similarly Beth for Mercury formulated in the same way will cause to vanish any product of lying intellectual delusion—or Daleth for Venus is used for the result of intellectual vanity—Gimel for Luna for a wavering mind—Resh for the Sun for delusions of haughtiness, vanity, etc. and Kaph for the path of Jupiter against imagination, and Peh for the path of mars against revenge, hatred etc.

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## The Hermetic Order of the Golden Dawn

Flying Roll No. XXV

Planets to Tattvas - A Supplement to XII

By G. H. Frater D.D.C.F. (S.L. MacGregor Mathers)

In Flying Roll XII there appears Venus (Daleth) as Water of Earth.

The Planets are not Tattvas but have a sympathy with them. The Planets are not Elements but have a great sympathy with them.

Planets represent, for the most part, the compound action of the Elements with the Spirit. For the Spirit enters into their composition from their attributions not only to the Paths, but also to the Sephiroth. Here follows a Table of Attributions and correlations between Planets, Elements and Tattvas. The Elements may be in any proportion, but chiefly and better with the Element first mentioned preponderating in each case. Save in the case of Luna, the Akasha Tattvic symbol is not to be expressed, but Akasha represents the darkening aspect of the Spirit, that is, in a too neutral and negative sense.

Saturn

Spirit

Air

Earth

Earth of Air

Jupiter

Spirit

Fire

Water

Water of Fire

Mars

Spirit

Fire

Earth

Earth of Fire

Sun

Spirit

Fire

Air

Air of Fire

Venus

Spirit

Earth

Water

Water of Earth

Mercury

Spirit

Air

Water

Water of Air

Luna

Spirit

Water

Earth & Alchemical Mercury

Earth of Water

The Tattvas however, are not exactly the Aspects of the Spirits with the Four Elements, as we treat them. They almost coincide with these five forces in our Hermetic and Rosicrucian Scale of the Queen-the complete understanding of which comes later. They are powerful as representing the Natural Passive condition of the Forces and are, in a sense, dangerous; because, if ill understood and directed, their operation induces too passive a condition and one too subject to fatality.

Their roots are in the material reflections of the five forces in the Scale of the Queen in the Earth's atmosphere; and they are more nearly material in their nature than those of the more active Scale of the King. Wherefore their forces are more easily perceivable materially, though less powerful in reality, than ours in the Scale of the King; because there is a certain mode of combination wanting in them which is present in our Scale of the King.

Used with the full knowledge of a Zelator Adeptus Minor, they are perfectly safe, because his knowledge supplies what is wanting in their teaching. Used by the uninitiated, they are dangerous, as quickly leading to a dangerously passive condition.

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## The Hermetic Order of the Golden Dawn

Flying Roll No. XXV  
The Principia of Thuergia or the Higher Magic

By V. H. Frater L.O. (P.W. Bullock)

The obscurity reigning in the public writings of those who have treated of Occult subjects has had the effect of veiling to a very large extent, any clear conceptions, which might have otherwise been apparent, respecting the methods of the sacred Science, and it has occurred to me that it might be of service to such of our members who are entering the Second Order if I put down some ideas which it is well to have in mind upon approaching these studies.

To the merely intellectual eye, much of the more spiritual instruction hereafter given out will, perhaps, appear mere wild fantasy and be difficult to comprehend, and much more so to put into practice, unless, indeed, the real significance of the symbolism and teaching of the Outer Order has been to some degree assimilated.

The system before you is now only to be appreciated by a refinement of faculty, to be engendered through the recognition of certain principia which may be said to underlie all Occult operations, and the practices consequent thereupon.

These principia all logically proceed from one postulate,-viz. the Unity of all things in the Divine Being,-a conception which beautifully harmonises with the most venerable instincts of the Soul: 'In Him we, live, move and have our being!'

This divine basis of the Universe is omnipresent,-endowing total Nature with consciousness in varying modes: no particle can be said to contain more or less of the Divinity than any other, but the modes of expression differ according to the type. Essential Divinity was called by Plato 'the same' and manifested Nature 'the other': Divinity is archetypal-Nature is anarchic. As it is said 'Between the Light and the Darkness the colours vibrate'.

'The colours' are due to the mingled proportions of the Elements which engender variety and form. The World of Formation is Yetzirah-the region compounded by the Six Sephiroth of Microprosopus.

Yetzirah is the Astral Light, which is especially the medium wherein operate the Ethers of the Elements under the presidency of the Planets: I use the expression Ether of the Elements in order to convey the significance of the Hermetic conception of the 'Elements'. The Elements of the ancients (called respectively Fire, Water, Air and Earth) are not at all the physical Elements but the subtle Ethers underlying these,-the presence of which is necessary before the gross Elements can be manifested. Hence the Altar symbolism.

Everything formed by Nature in the Yetziratic and Assiatic Worlds is ensphered and thereby individualised: such intangible and magnetic circuli are forces evolving form, form being static force. Each individual or entity,-whether a stone, a planet or a man, energises according to its nature, i.e. gives expression to the archetype of its sphere, and this is the work of evolution. All entities are vested in the Anima Mundi, directly or indirectly according to vehiculum. In the higher kingdoms increased complexity obtains, culminating in the human being, as it is said 'Oh Man thou subtle production!'

The Unity of the Divine One-'circumscribing the Heavens with convex form'-which is considered to underlie all manifestation is a necessary conception to the doctrines of Macrocosm and Microcosm,-the Greater and Lesser World: that which is a part, of necessity partakes of the nature of the Whole, and thus every entity is a Microcosm or Little World-reflecting the Greater World or Macrocosm after a certain formula. Reflection involves reversal and thus it is said 'Kether is Malkuth after another manner'.

For Occult purposes the crown of manifested life is considered to be the production of spiritually perfect Man. Spiritual perfection is the work of evolution, as physical perfection is that of evolution.

Once the projection into Malkuth is affected (for the second Adam must first descend and be born of her) the re-ascent commences:-with the 'recession of the torrent' comes the interior unfoldment, while instincts of association, cooperation and community enlarges the interest of beings,-spreads consciousness over a wider area,-and strikes a death-blow at the egotistic life.

Every thought evolved takes form: elementals coalesce with such forms and thus impart thereto, as it were, life of their own. The inherent force of any thought is proportionate to the intensity of the volition which generated it.

Most people are more or less at the mercy of their own creations having thereby gained a definite temperament, or character. Every man is thus the sum total of his creation plus X,-the forever unknown quantity; but as the creations of life increase so the power of X may be said to diminish and for this reason it was said 'Enlarge not thy destiny!'

At the dissolution the Soul enters the region of its own Yetzirah, and unless during life it has learned to be positive to its own astral nature, the unimpeded fantasy of excarnate life would involve a fruition of good or evil to which its creator would be



subject. Such post-mortem experience is therefore considered illusory, and hence the work of the Occultist is to render himself positive to his own astral nature by living as much as possible on the creative plane,-his Briatic World,-for, be it remembered, the Creator is also the Destroyer, and thus the true dignity of the Soul is maintained when in alliance with its own divine summit,-a condition involving a more or less complete detachment.

It is not necessary to study Occultism in order to become good,-but rather to become wise. The means which you are taught to employ are calculated to equilibrate the spiritual nature and implement spiritual growth.

The effect of spiritual growth is to extend the Consciousness in the direction of divine and superhuman things and correspondingly restrict the 'Automatic Consciousness' of animal Appetites and desires.

The methods handed down by the Golden Dawn tradition are those of the divine Theurgy.

Theurgia is the science of communion with planetary Spirits, the powers composing the Hierarchies of Being and 'Gods of Light'.

Two conditions are necessary for practice. The first is absolute purity and devotion to Truth. The second, the thoroughly trained knowledge of correspondences, the correspondences, that is to say, between the forces of the greater World, or Macrocosm, with those of the lesser World, or Microcosm, and the respective interaction of these.

The normal method of Occult development is a gradual retreat within-first to the Yetziratic World, and, then beyond it. The World of Formation which the student is now called upon to traverse, is the Yetzirah of Assiah,-hence the Elemental and Planetary forces are especially those with which he is brought into contact.

Man as the most completely evolved Microcosm of the Macrocosm synthesises in his own constitution the forces of the greater World of which he is a part; every entity is thus related to him,-and he to them. The World is, as it were, a vast animal, and its parts respond, being moved by mutual sympathies: sympathies obtain through approximation to type, antipathies when the types are imperfect.

Theurgia is operated through the harmonious combination of the forces of Sound, Colour, Number and Form,-the whole attention being powerfully concentrated upon the plane of the force the signature of which is expressed.

The numbers from 1 to 10 constitute a complete progression: these are primal powers and the roots alike of force and form. Occult practice derived from the decimal numeration rests upon a basis of mathematical accuracy,-mathematics being an exact science. The number 3 is the first manifesting power, the number 10 is a return to Unity,

or the commencement of a fresh series. For this reason the forms of manifestation are septenary and these are the roots of colours and of sounds.

The Theurgist commands mundane natures by virtue of his own divinity, but until apotheosis be achieved it is necessary in certain higher operations to stimulate the Consciousness by identification with the divinity.

The rule is 'Appeal to the Divine and Superhuman presences, and conjuration of those which are inferior'. The right to command is extended by subsequent progress.

When in mundane affairs you wish to gain information about a distant country, you do so either from those who have been there, or by yourself proceeding thither, -so with Theurgic operations, -you can either invoke the simulacrum of your subject, or travel by projection.

The intimate connection between forms and elemental forces has to be learnt and appreciated. 'Think of a place and thou art there already' says the old Hermetic axiom, and it might have added 'whether you realise it or not'; -the Adept does!

The endeavour to picture to yourself persons and things seen is an invocation of the simulacra and presently, with practice, much plastic power of formation will be developed and the tinge of personality overcome. Of any place or being to which such thought direction is made the true conformation thereof serves as the ideal and archetype upon which the formative power builds and to which it tends to conform naturally, unless impeded by preconceptions in the sphere of the mind.

In ceremonial, let the drawing of a circle which, as you are told, is the key to all the rest, be the formulation of a true magical vortex, -raising about the sphere of the mind an absolute barrier to all extraneous impression, -thus enabling perfect spontaneity: as you are told the Mystic Circumambulation symbolises the dawning of Light.

It will be seen upon consideration that every thought which is creative and positive (as distinct from a passive and mediumistic reflex) must contain, as it were, within itself the complement and completion thereof, -i.e. Intuition. In just the same way as when along parallel wires an electric current is passed down one only, simultaneously inducing a reverse current up the other, -so the fruition of thought, which is perfect intuition, complements the centrifugal action of intellectual energy. The external mode of mental activity has engendered oblivion of the fact, and so men fail to realise their own possibilities: but that Invocation involves response is the testimony of psychic sensibility.

Thoughts which are expressed in some way, whether by speech or symbol, are by so much the more powerful than those unexpressed. Expression is the consecration of Will. 'The Paternal Mind sowed symbols in the Soul', -and regenerate fantasy shall reveal them.

Forces are entities; all entities are expressible by formula or signature. The Sigilla of

Occult forces are employed because whatever has but a casual similitude to these forces directly participates therein.

Will is the grand agent of all Occult Work; its rule is all potent over the nervous system. By Will the fleeting vision is fixed upon the treacherous waves of the Astral Light, but, as it is said, you cannot pursue the Path of the Arrow until you understand the forces of the Bow.

The use of bright colours engenders the recognition of subsisting variety and stimulates that perception of the mind which energises through imagination, or the operation of images.

A picture which to the cultured eye beautifully portrays a given subject, nevertheless appears to the savage a confused patchwork of streaks,-so the extended perceptions of a citizen of the Universe are not grasped by those whose thoughts dwell within the sphere of the personal life.

It is selfishness which impedes the radiation of Thought, and attaches to body. This is scientifically true and irrespective of sentiment: the selfishness which reaches beyond the necessities of the body is pure vulgarity.

The road to the Summum Bonum lies therefore through Self-Sacrifice,-the sacrifice of the Lower to the Higher, for behind that Higher Self lies the concealed Form of the Ancient of Days, the synthetical Being of Divine Humanity.

These things are grasped by the Soul: the song of the Soul is alone heard in the Adytum of the God-nourished silence.

The force of association, or community, even in wordly affairs is very great, but far more so when the ties which link together take their rise in the profoundest recesses of Being.

Having entered the Second Order, you come within the radius of a psychic spiritual force, which, generated centuries ago, has acquired a momentum of its own, and silently exerts a protective influence. The isolated student lacks this advantage. The history and existence of this secret organisation is a monument to the energy put forth by our Golden Dawn Ancestors, 'Those who are of a most excellent genius, cultivated the divine science, while yet upon Earth.'

The legacy which they have bequeathed is perhaps something more than the actual knowledge preserved, great though this be, for, consciously or unconsciously, the forces they have put forward devolve upon us, and the very shades of the mighty dead stimulate to further exertion.

## The Hermetic Order of the Golden Dawn

Flying Roll No. XXVIII

On the Value of Magic Implements and Insignia in Methods of Divination

by G.H. Fra. D.D.C.F. & V.H Fra. N.O.M.

As far as the Adeptus Minor is concerned, the successful practice of Divination, whether Astrology, Geomancy, or Tarot depends upon the training of intuition. The rules of Astrology, the dots of Geomancy and the law of the opening of the Key are the guides which lead the intuition and limit its function to definite aims and ends.

All processes of Divination require a concentration of mind and of the vital and astral forces of the operator upon the subject matter; this being so, it is of vital importance to success that the mind does not wander, the body be at rest and peace. No opposing forces intervene. That the personal and social attitude be cast aside. These things being so, it is of great value to furnish the physical with symbols of protection and power, and the astral form with the astral counterpart of their insignia and implements.

For by such means are the lower Elementals forced to abandon their attacks and they being absent, the opportunity is presented for the access of Superior Powers. For it is the Higher Self which receives prompting from Higher Powers at those times when the Lower Self is set aside, and when the interference of Elementary and Qlipothic forces is provided against.

Do not attempt Divination when angry, when anxious and worried, when ill, when fearful, for under all these circumstances the tendency to obsession is great.

As an Adeptus Minor, Divine when calm, peaceful, healthy and courageous. To supplement your power, use the means provided by your Adeptship: the white robe, emblem of Purity. The yellow sash of 5° = 6° rank. The Rose-Cross, that comprehensive symbol, so well able to afford mystic protection and which itself affirms the support of the knowledge and the virtues of the keys of Wisdom you have already attained. Hold, or have at hand, the magic sword of Mars and Geburah to hinder the attacks of opposing forces acting with hostile intent, and of errant forces crossing your path. It will also increase the power of your resolves. The Lotus Wand should be in frequent use, because it gives precision to your working and supplies a ready means of appeal to any special force, zodiacal or planetary, by hour or present position; or elementary by triplicity.

The four Elemental Implements should be all laid on the table before you for immediate use as required: the whole four must be present to preserve a certain Balance and Harmony in the sphere of your aura, and yet it is desirable to take up and hold with concentrated idea any one of them when trying to form an estimate of the strength of the corresponding force in any detail of your work: or you may hold one of them to secure physical or astral power and intensity of that character or again to preserve your own natural equilibrium. For example, in the act of judging an astrologic Figure. Suppose you find the ascendant in Aries and Mars is found in Virgo. To ascertain more accurately their effects in the case, take the Lotus Wand in the right hand and use the left for the Elemental Implements. Hold by the scarlet band of Aries, consider, take up the Fire Wand, consider, then shift the grasp to Virgo and lay down the Fire Wand and take up the Pentacle for that earthy sign.

Again, suppose the end of the matter to be in Cancer and the Sun in Capricorn. Take the Lotus Wand first by one sign band and then by the other, taking up with the left, the Cup and Pentacle in succession. Or if Saturn be in Libra in Quadrant to the Moon hold the Wand by the emerald band and take the Air Dagger in the left hand, if you wish to consider what mischief the square of Saturn does to Moon. The same method will apply to a Geomantic Consideration, and the Lotus Wand is here especially suitable, for Geomantic Working is markedly Zodiacal rather than Planetary.

If a Divination must be done when you are in trouble, use the Sword to give strength in working and fortitude: holding it in the right hand and Wand or Implement in the left hand. In a Tarot judgement the same mode of working conduces to accuracy of result. In Geomancy also you may hold the Sword in the left hand, while making the dot with the right hand. The actual presence of your Mystical Motto, painted upon your Magical Weapon has its special use of 'identifying the Power of the weapon with your own force'.

You should not imprint your own Motto upon a telesm or flashing Tablet given by you to another member. But you may add it to such a design intended by you, for your own wearing or use. This caution does not apply to a Telesma drawn and energised by you for presentation to the Chiefs for purposes of examination or for tests of your ability: in such case you may preferably write your motto on the reverse side of the Talisman or Design.

## The Hermetic Order of the Golden Dawn

Flying Roll No. XXIX  
On Lieutenants

by G.H. Fra. D.D.C.F.

On their attainment of the Grade of Theoricus Adeptus Minor I appoint the four

following members of the Second Order, viz. V.H. Fra. Levavi Oculos [P.W. Bullock], V.H. Soror Sapientia Sapienti Dono Data [Florence Farr], V.H. Fra. Resurgam [Dr. Berridge], V.H. Soror Fortiter et Recte [Annie Horniman], to assist the G.H. Frater Non Omnis Moriar [Dr. W.W. Westcott], Chief Adept in Charge in Britannia Magna cum Hibernia et Coloniis suis, in ruling and management of the Second Order, as his immediate Lieutenants and under his immediate orders.

And upon these Four, as a badge of their office I have conferred the symbols of HORUS, ISIS, AROUERIS and NEPHTHYS as a distinctive mark of the authority of each, a higher ranking superior to all other members of the Second Order until further notice; and to show to which particular one of them appeal is to be made by other members in case of difficulty.

And the decisions of these Four are to be subject to the approval and ratification of the G.H. Fra. Non Omnis Moriar.

To the V.H. Fra. LO. I have given the symbol of HORUS, showing that appeal is to be made in all grave matters coming under the dominion of Horus. . . such as Disagreement. All things pertaining to wrath, misunderstanding and irritation between members. Enforcement of the authority of the Chief of the Order. All frankly suggested plans requiring energy in their carrying out. Also the administration of advice to inferior members of the Second Order on all matters requiring decisive action.

To V.H. Soror S.S.D.D. I have given the symbol of HICE, ISIS, showing that unto her appeal is to be made in all grave matters coming under the dominion of Isis. . . such as the maintenance of peace and harmony between members. Instruction in doubtful application of occult correspondences. Decision in cases of vacillation and doubting of mind of inferior members, and decisions in matters affecting the harmony existing between different methods of occult working.

To V.H. Fra. Resurgam I have given the symbol of AROUERIS, showing that unto him appeal is to be made in all grave matters coming under the Dominion of Aroueris. . . such as all cases of doubt and difficulty in the application of rules for divination. Matters requiring subtlety and tact, and all decisions regarding the formulation of ideas.

To V.H. Soror F. et R. I have given the symbol of NEPHTHYS, showing that unto her appeal is to be made in all grave matters coming under the dominion of Nephthys. . . such as all cases of difficulty in the application of given rules to material correspondences. Difficulties in the ordering of studies of inferior members. All questions regarding difficulty in the selection of Forces to work, under or with, for a fixed end. All cases of doubt or difficulty requiring a right application of rules already given.

These four members aforesaid to be coequal in authority under the super-intendence of the 'Chief Adept in Charge' and in all matters of difficulty their decisions being submitted to him for ratification. And if (which is not frequently probable) a case shall fall under more than one of their heads, it is to be submitted equally to the

judgement of those two or more Theorici Adepti aforesaid under whose office it is classed. And I trust that members of inferior rank will not abuse the faculty of appeal herein accorded, by constantly harassing the members aforesaid concerning trivial and unimportant subjects.

Deo Duce, Comite Ferro 7°=4°

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## The Hermetic Order of the Golden Dawn

Flying Roll No. XXX

Tattwas and Skrying and Hierophant's Making 0=0 Signs

by G.H. Fra. D.D.C.F.

### 1. Concerning Tattva Cards and Tattvic Clairvoyance or Skrying

The Cards used should be of a convenient size. The Tattvas thereon should be as uniform as possible, that is the full sized Apas should be as nearly as possible of the same area as the full sized Tejas—that is if it can conveniently be done.

The Tattvas should be placed on the card so that their perpendicular coincides with the card's length rather than its breadth if the card be oblong, i.e.

This is not of great importance, but the horizontal method is apt to increase the negative side too much.

The Sub-Tattva should occupy about one fifth of the area of the main Tattva—one quarter is rather too large, and makes the Sub-Tattva nearly as important to the eye of the operator as the main Tattva when the former is superimposed upon the latter.

The cards should be clean and the colours correct when first made; not dirty cards whose uncleanness is covered over to the physical eye by the Tattva pasted thereon. For if the cards are thus made they are apt, without the intention of the maker, to attract evil and delusive Elemental Influences from the fact that their formulae necessarily imply hidden iniquity.

### 2. Of Tattvic Skrying

The Skryer, using the proper Names, Implements etc. should endeavour to attain the following results for passing the C. Examination in Tattvic Clairvoyance.

He should test everything in the vision, that is to say, everything at all doubtful to him. He should describe carefully and in detail the landscape etc. of the vision, and discover, if possible:

The special attributes and varying natures of the Plane.

Its Elemental Nature.

The Inhabitants (Elemental, Spiritual etc., etc.).

The Plants, Animals, Minerals etc., which would be correspondent to the Nature of the Plane.

The Operation of its Influence in the Universe or Macrocosm upon (a) this particular Planet (b) animals, plants and minerals.

The Operation of its Influence upon the Microcosm, i.e. Man.

He or she who is operating should avoid carefully any selfhypnotisation by the Tattva, for this will simply lead to foolish and hysteric visions, the offspring of the intoxication of the Operator's astral sphere by the Tattva.

### 3. Of the Mode of delivering the Signs of the 0=0 in a Temple of the Outer Order

The Initiated Hierophant, or any other member of the Second Order present in a Temple of the Outer Order, should give the Signs in the manner laid down in the Z Ritual, and should teach them to be given thus; but he must on no account describe their secret formulae, confining himself to the explanation usually given in the Ritual of the 0=0 Grade of the First Order. It does not matter so much whether the First Order members give them quite properly, but the Second Order initiated members should always do so.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XXXI

Correspondence Between the Enochian & Ethiopic Alphabets

By V.N.R. and V.H. Ad.Maj.



In the Book of the Concourse of the Forces it is stated that the letters of the Enochian Alphabet are of the nature of sigils and can therefore be better employed for magical purposes than our ordinary Roman characters, and we find proof of their force and correctness as to correspondence in the skrying of the squares of the Enochian Tablets. One or more of these letters being placed on the particular square employed in a vision, instead of the Roman letter will aid the skrying power by compelling the force of concentration on to the one square in question and on no other.

For however great may be the power of Clairvoyance, the student will find himself obtaining erroneous results should he not carry his correspondences to the last detail. Therefore it is wise to use the particular sigil of the square, as well as the general one of the Tablet, and naturally as well the ruling Names (Deity, Angelic and otherwise) with the correct pronunciation and vibration thereof, the colours &c &c.

The descent of the Book of the 'Concourse of the Forces' from the Egyptian Wisdom is undoubted, for we find that the very key note of the scheme of these tablets is the esoteric meaning of the Great Egyptian Symbols of the Pyramid and the Sphinx. The probability is then that this Tablet language has its origin in the Egyptian and its close resemblance to the Ethiopic (which is generally supposed to be derived from Egyptian) is very marked as the Table on page 000 will show.

Certainly, certain of these letters have a resemblance only when inverted or transposed, but this is not surprising when we consider the nature of hiero-glyphics, which can be read from right to left or vice versa and downward or in groups, and that a letter may also be turned in several directions.

The Ethiopic is composed (according to Gesenius' Hebrew Grammar of 26 letters all consonantal (as are most Semitic languages) the vowels being expressed by little curves or dashes seven in number, for instance (here the curve or dash is at the right side and further it is half way up. In the second case the curve is at the top.)

In the Tablets, when written in the Roman character the vowels are sometimes omitted. It is for this reason that we have been told to pronounce certain vowels after certain consonants. e.g. If B in an Angel name precedes another consonant, as in SOBHA thou mayest pronounce it SOBAYHAH (Book of the Angelic Calls).

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Flying Roll No. XXXII

Theban Letters

By Frater N.O.M.

In the Flying Roll which explains the Yetziratic formation of an image of Adonai ha-Aretz it will be noted that the name is written upon the girdle in Theban characters. Many members having asked for this alphabet, I now issue this roll to furnish the required knowledge. Here follows a table of Theban letters, as found in Barrett's The Magus, on the plate facing p. 64 of Book II:

These letters are recorded by Peter of Abano, also called Petrus di Appone who derived them from Honorius the Theban. This Hononus is said by many to have been a Pope. There have been four Popes named Honorius, but neither of them was called Theban Peter of Abano flourished circa A.D. 1300. This Alphabet is found in Cornelius Agrippa's Works and in Barrett's Magus.

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The Hermetic Order of the Golden Dawn

Flying Roll No. XXXIII

Visions of the Squares upon the Enochian Tablets

A Vision of the Square 'n' of the Airy Lesser Angle of the Tablet of Water

By V.H. Sor. Vigilante (Helen Mary Rand)

Having recited the 4th and 10th Enochian Calls, and invoked the Angelic Names of the Tablet of Water, and the Airy Angle, I was carried up by the gentle moving waves of warm moist Air, through which I could see bright blue sky with greyish white clouds moving across rapidly. I rose in the Air till I found myself on a vast sandy plain, on the right little vegetation, on the left a broad river with trees and grass on its banks. A cool breeze was blowing from the river across the plain, and seemed to refresh the green after the heat of the day.

I called on Ahephi to appear and the form gradually filled the place till the scene disappeared altogether. Tested by the letters, it grew immensely larger, and seemed to

have a yellow and blue striped Nemyss, whitish wrappings, with broad blue bands round it, and a greenish yellow light shown about it. I gave the L.V.X. signs and asked to be shown the Sphynx of its power. This gradually appeared through the yellow light behind the God-form, human head, very fair and bright face, wings, yellow and blue nemyss, claws of Eagle extended in front, and hind-legs and tail of a lion in reclining position.

On asking for the action of the force of the Square, was shown a bubble of Water into which Air was continually pouring, and expanding it till it burst and disappeared, the energy seeming then to pass into other forms and come under the rule of another square. It seemed a transitory action, more the initiator of fresh conditions than an end in itself. I asked its effect on the earth, and was taken to the scene I had left, and saw again how the moist breeze from the river gave fresh life to the vegetation which had flagged during the day. Asking its effect on the animal world, I was shown a Deer standing by a lake. A current of force passing over it, seemed to bring the dawn of reason and glimmering of consciousness, the first conscious stirrings of an animal. Acting on man, it seemed to affect the brain, producing a vague waving motion which prevented fixity of thought and definiteness of idea, loss of the power of concentration.

I then asked to see the elementals of the plane, and saw numbers of small-sized human figures, fair, active expression on face, bodies rather solid-looking compared to the head, large wings like dragon flies which were iridescent and seemed to reflect the colouring of things about them.

"I gave the  $5^{\circ}=6^{\circ}$  Signs to the Sphinx and then called on the Angel of the Square. I saw above the God the figure I had drawn-the Wings on the Crown were blue, the cuirass bright steel with the Eagle symbol on the breast in gold, the drapery below was a yellowish green, and the feet bare."

A Vision of the Square 'A' of the Airy Lesser Angle of the Tablet of Water  
By V.H. Sor. Vigilante

After vibrating the names of Airy Angle of Water and reading the Call, I seemed to be in the Air, ascending in a current of tiny drops of water which darted upward and in every direction, and were of every colour of the rainbow, very minute and light. On looking about for the cause, I saw below a tremendous volume of Water falling to a great depth, and this atmosphere in which I was, was the spray rising from it. I called on Ahephi to appear and gradually got the God form, as before, but standing above a pyramid composed of the living Elements. The Water sides of the Square were like two greenish-blue waves, always rising and falling and on all sides were in continual motion, and gave the idea of intense restlessness. I gave the  $5^{\circ}=6^{\circ}$  Signs, tested it, and asked to be shown the Sphynx. This appeared in a greenish yellow mist behind Ahephi in a crouching position, with the human arms stretched out in front. A silver crown on the Lion head set with sapphires. I saluted with the Signs which were returned. I asked for the explanation of the force of the Square, but could not get it clearly. It seemed an

ever-moving subtle force, which working imperceptibly brought purification and cleaning with it.

The elementals I got were something like those of the 'n' Square, but smaller and in Rainbow colours, and they moved more quickly. They carried cups in their hands, shaped like lotuses in which they caught drops of water and darted into the Air with them. On the Earth their work seemed to be the purifying of the magnetism. I could not get anything clearer although I tried for a long time.

A vision of the Square 'x' in the Watery Lesser Angle of the Fire Tablet  
By V.H. Sor. F.e.R. (Annie Horniman)

I rose through the pyramid with the White Light, which streamed down from the Apex, and came into the Sky, where the same colours are repeated like sunrise etc. The colossal pyramid and Amesheth on it, a mummified figure in white, bands of colour like the pyramid and a blue human face (the same blue as I have seen in Egyptian paintings). I made the Signs and called on the Names and begged to be allowed to see the Angel. She appeared with a blue lunar crescent on her head and brown hair which was very long. Her robe was pale blue with a black border, and a pentagram in red on her breast: her wings were blue also, and so was the Cup in her left hand, in her right hand she bore a red torch. Around her was a diamond of red yods. She told me her office was 'Change and purification through suffering such as spiritualises the material nature'. I told her that her pale face and blue eyes had a sad and tender expression as she spoke. The subs were similar but smaller and not all of them winged. The elementals were like blue maids, bearing flames and their robes were black bordered. Some wore blue winged helmets and doaks, red breast-plates and Swords and black leg-armour. I was told that only through my Knowledge of Amesheth was all this shown unto me.

Then I saw the Sphinx. The head was that of a Blue Eagle, and so were the back and wings, the tail and hind legs were black like a Bull and the fore legs and chest that of a Red Lion. The creature lay on a black marble pedestal. I saluted it and called on it by the Names to tell me its nature and office, its universal quality; it said 'It is change and development, not apparently harmonious, but growing stable after the first efforts'.

In the Elements (weather) floods of rain and lightning refreshing the Earth. The elementals and angels are above described. The general effect of this Square upon the Earth is the partly unbalanced efforts of the material universe towards perfection- which efforts are all towards spirit and are all necessary-as taken all together they are balanced. In the Tablets there are equal numbers of triangles of each element.

On this World the effect is that of the floods of water mingling with submarine volcanoes and so disturbing the Earth under the Sea. The animal life is that represented by the fish who rest hidden among the rocks in warm climates. I seemed to see them,

blue with black or red specks. The plants are water-lilies, a root in the black mud, the leaves resting on the surface of the water, loving the Sun. In regard to minerals I saw a great blueish opal with red lights playing in it: it rested in a black marble basin, and from all sides radiated a lovely light.

On man the effect of the Square is restlessness, like waves of the sea, carrying him on with enthusiasm to some completed work. I seemed to see a nervous (highly strung) person with a pale face, dark deep-set eyes, and thin white hands, making a great effort, willing to pass through fire to reach his goal, a solid black pedestal from which I knew that he could begin to rise to the Higher. But hot douds of steam and great water tried to hinder him from even reaching the fire. The lesson seemed to me that severe criticism, social difficulties, and heredity must all be overcome before we can reach the purifying fire of Initiation and, through that, the solid ground of spiritual knowledge.

A vision of the Square 'n' in the Airy Lesser Angle of the Fire Tablet  
By V.H. Fra. A.P.S. (Dr. Pullen-Berry)

Formed pyramid over me. (Remember that the pyramid is only the symbolic Formula of the plane, and not a solid material pyramid.) Went through it, looked for pyramid of the plane and saw it immediately with its yellow face towards me, and a large glowing white brilliance on the top. Approached and saw Aheiphi in the centre of the brilliance, and himself light and white. On calling on him he turned his head and in answer to  $5^{\circ}=6^{\circ}$  Signs he inclined it. I said I wanted to interview the Sphynx of the pyramid, he consented to my doing and I descended thereunto.

I saw him easily and at once, but his colours were not brilliant. I asked him to explain to me the forces to which he corresponded, beginning with the universal force he represented. Answer (By expression, I am deaf to words) 'I represent active forces acting between the waters above and the waters below the firmament dividing the waters and energised by Fire. Two active forces operating in the midst of a polarised passive force. You personally cannot see a universal application of this correspondence; but you may see it in nature in the weather, where the Fire and the Air keep the upper and nether Waters apart. It represents a cloudy atmosphere with a sea below, but the air between is dry and in active motion: there is no chance of rain, nor is there much evaporation from the surface. It is a very stable weather with plenty of circling clouds high in the atmosphere.' Later on he said-'In creation I represent the separation of the Waters; the expression of physical form out of the all-containing Astral; and also the reverse, the restoration to the physical of that which keeps it in that condition; hence the return of the physical to the Astral. I am but one of the forces through which Fire would act.' (This seems to me to be a force spoken of in Alchemy as that which 'fixes the volatile' and 'volatilises the fixed', according to which way it is directed.) In Man's figure you have a type with round face and full lower parts and legs, with active and strong, but perhaps less clumsy, back and arms; the type of mind, however, is a very good one, it will be meditative, and its meditation will be accompanied by subtle and keen reasoning and energetic thinking. It will lead him to compare the lower with the higher and the higher with the lower. Just the sort of mind to

find out for itself that 'as above so below' is a great truth in nature. Because he directs his attention to the upper and to the lower equally he is hence a philosopher combining religion and science into a sublime union.'

Among animals, I caught nothing but the Elephant, and from the nature of the Elephant's mind, which may be considered meditative from an animal point of view, his intelligence, physical force, bulky watery build, and warm blood I am inclined to think this attribution correct, although it seemed incongruous at first. Furthermore the use of Tau did not alter the vision.

Among vegetables I received the impression of the banana. Among minerals I saw an orange crystal column with pyramidal ends (I think hexagonal).

I asked him (the Sphynx) to show me the Angel and to accompany me outside to see her. She appeared as follows: face roundish, short curly hair, light brown brilliant halo, and a small golden crown. Robe blue at the neck and bottom, girt with a white and gold belt, with the name in gold, and the robe white in the centre. Wings small and bluish-white. In her right hand she held a small wand of wood like cedar, with a gold top nearly cubical in shape, and in her left hand a peculiarly shaped, dark maroon coloured base.

Then, from the summit of the pyramid, I surveyed the surrounding country. On the yellow side at some distance was a sea, passing round to the right there was a dark thick wood, the land gradually rising till opposite, the red side of it (the pyramid) rose apparently as a sandy desert hill until it encountered a fogbank which hid all behind it; passing round to the fourth side the country was very flat. There were lakes and marshes and beyond them some slightly wooded land. The lakes and marshes seemed as if partly salt and partly fresh water. As if the pyramid stood at a spot where the waters from the land came in contact with the waters from the sea, though I could not see where or how either the one or the other, the salt or the fresh, got there. There was no inlet from the sea, nor was there a river from the land.

A Vision of the Square 'c' of the Earthy Lesser Angle of the Tablet of Air  
By V.H. Fra. Resurgam. (Dr. Berridge)

Having rehearsed the 8th Angelical Call and enclosed myself within a pyramid as above, vibrating the Names, I followed the ray and found myself in a hot, very dry atmosphere; I therefore invoked the God Kabexnuf by the power c.n.m.o. on whose appearance I used all the tests I knew, whereby he was strengthened. At my request he then made manifest the Sphynx of his power, who became visible to me. He was resting upon a black cube. Having once more used the Signs and applied the tests I asked for information respecting the Square, when my repeated invocations brought before me the Angel, a powerful virile figure of exquisite proportion and strength. He then showed me the action in the Macrocosm, which appeared to be the solidifying of Nebulae into Worlds by mutual attraction of the particles. Then, on this planet, we rested in the mouth of a volcano in active eruption, so much so that we were surrounded by flying lava. It

was intensely hot, and almost mechanically I formulated in myself the idea of wrapping myself in an Apas, but a stern voice said: 'You must not, if you want to learn you must bear the discomfort.' Embedded in the sides of the volcano were crystallised jets and drops of fire which, I was told, was living gold;

I asked for another scene and was taken on to a higher plane where there was a luxuriant forest of tropical plants of gorgeous scarlet and orange waving to and fro in an imperceptible breeze. The earth in which they grew was of a rich black colour, but there poured on them such fierce rays from the Sun that I looked to see them wither, but was told that they were on a higher plane than our flowers, and defied the scorching rays by virtue of their own internal heat which sustained their life. This Square being akin to our tropics, we went there, and saw a beautiful scene smiling in the heat of the Sun; suddenly a hot wind arose, bearing with it stones and dust with which it devastated the whole landscape. Here I was shown many tigers, and for flowers tiger lilies and Japanese red lilies in abundance. The type of human being I was shown was such a man as Chopin playing madly on a piano in a large empty room. The elemental is a bird like creature which hops rapidly over the ground; its influence on human nature gives the desire for violent sensation.

A Vision of the Square 'I' of the Earthy Lesser Angle of the Tablet of Air  
By V.H. Sor. Shemeber (Mrs. Percy Bullock)

This atmosphere was damp and cold. I stood on the summit of a mountain, cloud-enwrapped, and there, having rehearsed the Angelical Calls, and vibrated the names, I beheld the colossal form of Anubis, who, after a time, shewed me the Sphinx of his Power. This again shewed me a mighty Angel who answered my signs, and when in that of the Theoricus I saw that a brilliant ray descended into the outstretched palm of each of her hands. On my asking for guidance and information, she gave me one of these rays, which I beheld as a crystal cord whose other end rested in the Eternal. The Angel led me first among the Ethers, and after a space I beheld stars and worlds innumerable.

Through the brighter Suns, particles passed-coming out the other side as blackened cinders. Then came forth a mighty hand which gathered these cinders and welded them into a mass, lifeless and vast. Then we passed to this Earth-to a frigid scene, all snow and huge blocks of ice. The cold was intense, but I felt it not. Here were polar bears, and seals, as also many sea gulls. In places, the ice was stationery but again it was violently moved, block crashing against block with deafening roar. The inhabitants of the place were small and bloodless, wrapped chiefly in the skins of polar bears.

"The influence of this square on Man, makes him violently impetuous in the absence of difficulty, but instantly hopeless in the face of an obstacle, abandoning at once every project. The Elementals are demure, bird-like creatures with semi-human faces. The spiritual beings are beautiful diaphanous Angels, light brown in colour, with sweet serious faces. They were all much occupied when I saw them. Some had silver in their left hands and mercury in their right, which they would put into a golden vessel together,

whence immediately a pale gold coloured flame which ever increased in size, spreading out through the Worlds. Others bearing the legend 'Solve et Coagula' woven into their belts, mixed water and the principle of cold which they bore in a pair of scales, and the union was the ice of the region we were in. I was wondering whether all this had any counterpart in human nature, and its possibilities of development when I saw two types. One an ancient man toiling along most painfully and the other a child skipping along light-heartedly. As they faded there rose between them a radiant figure clad in gold, bearing on her brow the sign Libra in living emerald. Then I understood that only in and by the reconciliation of these two forces, the fixed and the volatile is 'the pathway of true equilibrium' found. On asking for plants I was shown mushrooms, which seemed to be particularly consonant to this square."

A Vision of the Square 'C' of the Watery Lesser Angle of the Tablet of Air  
By V.H. Fra. Resurgam. (Dr. Berridge)

Read the 3rd and 7th Calls. Vibrated Oro Ibah Aozpi, Bataivah, the Angel CPao. The Egyptian God is Hoopokrati.

Found myself in the air in the midst of whirling clouds. Travelled on by the above names. Saw the Angel of colossal size clothed in white. Tested with a letter Tau and Beth placed over the form, but there was no change, so removed those letters. Clouds seemed to be floating around the Angel. Saluted with L.V.X. Signs and asked to see the Egyptian God, who appeared equally colossal while the Angel floated up above his head. Tested as before.

Vibrated Hoopokrati second time, saluted as before, and asked to see the Sphinx, both Angel and Harpocrates returning the saluting sign. Sphinx then appeared with Eagle head, lower part human, on one side Eagle's wings, the other side human arms. Tested and saluted as before. The Sphinx was of colossal size.

Now I vibrated all the names repeatedly, and asked to see the meaning of the Square. I was told that it was the astral region of storm and rain clouds with wind. I saw elementals in grey or pearly robes floating on the white fleecy clouds. (Note: I get them greyer and less defined.-D.D.C.F.) On dark thunder clouds were forms in dark lurid grey raiment, bearing thunderbolts like the images attributed to Zeus; many eagle-headed forms among them. Presently I saw one with a Crown. I asked him to show me, and he took me by the hand and we traversed an enormous distance beyond the Earth which became invisible. Then we soared upwards still in the midst of the same surroundings, till I saw the Sun of that region, shining brightly, but clouds frequently drifting across it, while the clouds were now below us but only partially so. He told me that the nature of this Square was to supply the forces on the Astral Plane which generate wind, rain, clouds, and storm on the natural plane. That these occurred throughout the Universe but with different effect. That on our evil planet the effect was sometimes disastrous, being perverted from their original intention by our evil sphere. But on other higher planes the effect was always beneficial, clearing away that which had fulfilled its purpose and replacing it by fresh influence. The region attributed to this Square seemed



simply limitless. We traversed an enormous distance, yet seemed no nearer the end. So he brought me back again. Then I thanked him and saluted him, and descended to the former plane. There I thanked and saluted the Angel Hoopokrati, and the Sphinx. So I returned home, dimly seeing my natural body before reentering it.

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## Address on the Pillars

By S. L. MacGregor Mathers

To explain their symbolism briefly and concisely is the object of the present address. In the explanation of the symbols of the 0=0 degree of Neophyte, your attention has been directed to the general mystical meaning of the juxtaposition of the two Pillars, and therefore I will only beg of you to notice that the Hieroglyphics of one are painted in black upon a white around, and those of the other in the same colours but reversed, the better to express the interchange and reconciliation of opposing forces in the Eternal Balance of Light and Darkness, which gives form to the visible universe.

The black square bases represent Darkness and Matter wherein the Spirit, the Ruach Elohim, formulate the eternal pronouncement of the Ineffable name: that name which the Rabbins of old have said rusheth through the Universe; that name before which rolled back the darkness at the birth of the Morning of Time.

The flame-red triangular capitals which crown the summits of the Pillars represent the Triune Manifestation of the Spirit of Life, the 'three Mothers' of the Sepher Yetzirah, the three alchemical principles of Nature, the Sulphur, the Mercury and the Salt, and each Pillar is surmounted by its own Light-bearer, though veiled from the material world.

The Hieroglyphical figures upon the Pillars are taken from the vignettes of the 17th and 125th Chapters of the 'Ritual of the Dead' the Egyptian 'Per-M-Hru'. This celebrated and most ancient work is a collection of mystical hymns and addresses in the form of a species of ceremonial ritual for the use of the Soul after Death, to enable him to unite himself to the Body of Osiris the Redeemer, thenceforth in the Ritual is he no longer called the Soul but he is called the 'Osiris' of whom he is a member. 'I am the Vine, ye are the branches' said the Christ of the New Testament. 'I am a member of the Body of Osiris' said the purified and justified Soul. The Soul luminous and washed from sin in the uncreated and immortal light, united to Osiris and justified Son of God, such is the subject of the great Egyptian Ritual, purified by suffering, strengthened by opposition, Nor is the 'Ritual of the Dead' a work of comparatively recent times, for the great Egyptologists Birch and Bunsen, assert that its origin is anterior to Menes, and belongs probably to the Pre-Menite Dynasty of Abydos, between 3100 and 4500 bc and it implies that at that period the system of Osirian worship and mythology was already in

actual existence.

Of all the Chapters in the Per-M-Hru, the 17th is one of the oldest as shown by its gloss and scholia; and it is the symbols of this chapter and the 125th which form the designs of the Pillars before you. At the base of each rises the lotus symbolic of new life, regeneration and metempsychosis. In the papyri which have the hieroglyphical text of this chapter a group of red hieroglyphs occurs at intervals, the literal translation of which is the 'explanation'. After these groups comes a short Commentary or gloss on the preceding and more ancient text.

According to the pre-cited authorities this gloss was mixed up with the text as early as 2250 bc at a period long anterior to the era of Joseph and to that of the Trojan War, and the circumstances of its possessing a written Commentary, even at this early date shows that much greater antiquity of the actual text. The especial title of the 17th chapter is 'The Book of the Egyptian Faith' and its subject is a sort of hymn of the Osirified Soul, which may be partially and succinctly reproduced as follows:

The Words of the Departed Spirit, Osiris — Son of God

I am Temu, the Setting Sun — I am the only Being in the Firmament.

I am Ra, the Rising Sun, I have passed from the Gate of Death unto life.

The Sun's power beginneth again, after he hath set he riseth again. (So doth the justified Spirit of Man)

I am the Great God, begotten of himself. I can never be turned back by the Elementary Powers: I am the Morning, I know the Gate: (I ever rise again into Existence; I know the Pathway through Death unto Life.)

The Father of the Spirit, the Eternal Soul of the Sun, he hath examined and he hath proved me; he hath found that I fought on Earth the battle of the Good Gods — as he, my Father, Lord of the Invisible World, hath ordered me to do.

I know the Great God who existeth in the Invisible. I am the Great Phoenix which is in Annu, the Former of my Life and my Being am I.

The symbols on the columns, beginning at the top of the one with black figures on a white ground, are mystical representations of the various paragraphs of the 17th chapter. They show: The symbols of Temu, the Setting Sun, the Past and the Future. The Adoration of Temu in the West. The Abode of the West shown by the Jackal of Anubis in a shrine with Isis and Nephthys adoring. The Adoration of Osiris. The Phoenix

or Bennu. The reformation of the departed spirit shown by the soul descending to the body on the bier, in the form of a human headed bird, Khem of dual manifestation, shown by the birds on either side of the prostrate mummy. So the purified soul passes ever onward and upward, and still uses its mystical hymn. It reaches the pools of the two Truths, shown by the two quadrangular figures; it passes through Anrutf, the Gate of the North, and through the Gate of Tajeser, and it saith to the mystical Guardians 'Give me your strength, for I am made even as ye'. Then comes the Mystical Eye of Osiris representing the orb of the Sun, and the Cow, symbolic of the Great Water, the Blue Firmament of Heaven. Next the adoration of the Lords of Truth behind the Northern Heaven. 'Hail unto ye, ye Lords of Truth, ye Chiefs behind Osiris! ye followers of her whose peace is sure.' Then the soul arises at the mystic pool of Persea Trees, wherein is Horus, symbolised by the great Cat, who slays the evil serpent, Apophis. Last of the symbols of the 17th chapter is the adoration of the Creator in his Bark, and the uniting of the purified Soul with its maker.

The 125th chapter is called The Hall of the Two Truths, and of separating a person from his sins when he has been made to see the faces of the Gods' It opens with a solemn adoration of the Lords of Truth and the Ceremony of passing by the forty-two Assessors of the Dead, represented by seated figures. Then comes the Weighing of the Soul, and the mystical naming of various parts of the Hall, the naming of which is insisted on by the various guardians, and is similar to the mystic circumambulation of the Neophyte in the Path of Darkness in the 0=0 when he has to name the Guardians of the Gates of the East and West. The figures on the Pillar represent the Soul introduced by the jackal-headed Anubis, the guide of the Dead, into the Hall of Truth. The Soul then watches the weighing of its actions in Earth life against a figure of Truth in the mystical scales of Ma by Anubis. Thoth, ibis-headed, records the judgement and the Devourer stands ready to seize if the soul has led an evil life.

Passing through this ordeal, the soul is then introduced into the presence of Osiris by Horus. Osiris sits in his shrine upon a throne, with the Crook and Scourge, symbols of mercy and severity, in his hands; behind him are Isis and Nephthys, the Goddesses of Nature and Perfection, and before him are the four Genii of the Dead, upon the Lotus Flower, the emblem of the metempsychosis. Thus the whole of the symbols upon the Pillars represent the advance and purification of the Soul, and its uniting with Osiris the Redeemer in that Golden Dawn of an infinite Light, wherein the Soul is transfigured, knows all and can do all, for it has become joined unto Eternal God in the veritable:

'Khabs-am Pekht  
Konx om Pax  
Light in Extension'

[From a manuscript transcript by W.E.H. Humphreys (Gnothi Seauton) dated March

1900.]

[Ana Sayfa ][Yazılar]

## The Rose Cross Ritual

Original Golden Dawn version of the basic ritual.

1. Light a stick of incense. Go to the South East corner of the room. Make a large cross and circle thus:

and holding the point of the incense in the center vibrate the word Yeheshuah.

2. With arm outstretched on a level with the centre of the cross, and holding the incense stick, go to the South West corner and make a similar cross, repeating the Word.

3. Go to the North West corner and repeat the cross and the Word.

4. Go to the North East corner and repeat the cross and the Word.

5. Complete your circle by returning to the South East corner and bringing the point of the incense to the central point of the first cross which you should imagine astrally there.

6. Holding the stick on high, go to the centre of the room, walking diagonally across the room towards the North West corner. In the centre of the room, above your head, trace the cross and circle and vibrate the Name.

7. Holding the stick on high, go to the North West and bring the point of the stick down to the centre of the astral cross there.

8. Turn towards the South East and retrace your steps there, but now, holding the incense stick directed across the floor. In the centre of the room, make the cross and circle towards the floor, as it were, under your feet, and vibrate the Name.

9. Complete this circle by returning to the South East and bringing the point of the stick again to the centre of the Cross, then move with arm outstretched to S.W. corner.

10. From the centre of this cross, and, raising stick before, walk diagonally across the room towards the North East corner. In the centre of the room, pick up again the cross above your head previously made, vibrating the Name. It is not necessary to make another cross.

11. Bring the stick to the centre of the North East cross and return to the South West, incense stick down, and pausing in the centre of the room to link up with the cross under your feet.

12. Return to the South West and rest the point of the incense a moment in the centre of the cross there. Holding the stick out, retrace your circle to the North West, link on to the N.W. Cross --- proceed to the N.E. cross and complete your circle by returning to the S.E., and the centre of the first cross.

13. Retrace the cross, but larger, and make a big circle, vibrating for the lower half Yeheshuah, and for the upper half Yehovashah.

14. Return to the centre of the room, and visualise the six crosses in a net-work around you. This ceremony can be concluded by the analysis of the Key-Word given as follows:

1. Stand with arms outstretched in the form of a cross. Face East.
2. Vibrate these words:  
I. N. R. I.  
Yod-Nun-Resh-Yod  
The sign of Osiris Slain.
3. Right arm up, left arm extended out from shoulder, head bowed toward left hand.  
L. --- The Sign of the Mourning of Isis.
4. Both arms up in a V shape.  
V. --- The Sign of Typhon and Apophis.
5. Arms crossed on breast, head bowed.  
X. --- The Sign of Osiris Risen.
6. Make the signs again as you repeat L.V.X.  
L.V.X. Lux.
7. Arms folded on breast, head bowed.

The Light of the Cross.

8. Then arms extended in the Sign of Osiris Slain (see 1).

Virgo - Isis - Mighty Mother

Scorpio - Apophis - Destroyer

Sol - Osiris - Slain and Risen

9. Gradually raise arms.

Isis - Apophis - Osiris

10. Arms above head, face raised.

I. A. O.

11. Except when in the Vault, now vibrate the four Tablet of Union Names to equilibrate the Light.

Exarp - Hcoma - Nanta - Biton

12. Aspire to the Light and draw it down over your head to your feet.

Let the Divine Light Descend.

## THE USE OF THE ROSE CROSS RITUAL

1. It encloses the aura with a protection against outside influences. It is like a veil. The Pentagrams protect, but they also light up the astral and make entities aware of you. They are more positive for magical working. When much distracted, use the Pentagrams to banish and the Rose-cross to maintain peace.

2. It is a call to another mode of your consciousness and withdraws you from the physical. It is a good preparation for meditation and, combined with the Key-Word, a form of invocation of the Higher Wisdom which is helpful when solving problems or preparing for a difficult interview, or in order to be calm and strong to help another.

3. When you are quite familiar with the Ritual, but most certainly not before, it can be done in imagination while resting or lying down. Part of yourself goes out, and you get all the sensation of walking around your own quiescent body. Used thus, with rhythmic breathing, it will withdraw your mind from pain (if it be not too severe) and release you for sleep. You can do the analysis of the Key-Word standing behind your physical head, and you can call down the Divine White Brilliance, watching it flow over your body and smooth out the tangles in the etheric double, bringing peace and rest.

4. You can do the Ritual with intention to help others in pain or difficulty. For this purpose, you build up an astral image of the person, in the centre of the room, and call down the Light upon him, after surrounding him with the six crosses. When the ceremony is done, command the astral shape you have made to return to the person,

bearing with it the peace of Yeheshuah.

5. It is a protection against psychic invasion from the thoughts of others or from disturbed psychic conditions, such as there might be in a place charged with fear, where terrible things had happened.

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Religion and the Golden Dawn

By

Frater Yeheshua Mihi Omnia

Trevor Walker

The Golden Dawn is not a religion; it is a living breathing dynamic, practical system of comprehending the secret forces of nature and the Divine. In its essence it is a philosophy. It is a system which places the aspirant at the threshold of an inner frontier, of the limitless and immortal, immeasurable greatness, higher than all height and lower than all depth comprehending all things and creatures from the Alpha et Omega of the g-d like power that is latent/dormant in man.

Man is the Microcosm, the miniature of the Macrocosm the greater world, Seeing that the Universe is one living-breathing organism, man has within him all the forces in the macrocosm the greater world.

The aim of the order of the Golden Dawn and the ultimate message of our esoteric work is to become "More than Human" this is to become a perfected illuminated adept, where our bodily functions on all levels Physical, psychological and physiological are more harmonious in their interrelation. The idea behind this is to grow and transmute into the image set for us by the divine and reveal our own divinity and fulfil our highest potential to reach to the stars.

This then enables us to function more consciously as the problems or complexes can sometimes effect how we live our lives in the mundane world, if these are then cleared away by going through the Golden Dawn outer order system, we can then function more consciously and not be at the mercy of fate but can then control our destiny so that our external surroundings don't govern us.

Making it so that you get a much more fullness of self and integrate the archetype of the shadow. More importantly you get to “know thy self.”

In genesis 1:26-1:27 there is a quote “and god went on to say let us make man in our image according to our likeness” again emphasising that there is g-d power latent in man.

It is part of our work which we call the “Great Work” to uncover and awaken these forces within us and in doing so casting off the dross and complexes (that also may sometimes be necessary as it might corrupt part of the inner innate power) or sleeping dogs that perpetually and normally make us swing between the two pillars the contending forces of nature never finding the “Middle Way.” Once the middle way has been established and the elemental portions of the Psyche have been cleansed and equilibrated, mastered and controlled within and the initiate has awakened the once latent faculties then they can be truly called now an Initiate, then as an Adept the goal is then to attain the knowledge and conversation of the Holy Guardian Angel and work with the energies without as the internal energy’s at this point should be equilibrated.

There is a popular occult axiom that “nature unaided fails” this alludes that only through initiation and certain training that a person can then fully achieve the most sublime levels of awareness, intuition and comprehension of what most GD initiates are in accord, would call the Divine. The initiate transmutes themselves in a way just as the alchemist shows a distinct dislike and contempt of the natural or impure state of their matter, and then through transmutation reveals the inner pure gold of spiritual selfhood and what is known as the stone of the philosophers, the stone of the wise, the quintessence, the summum bonum, true wisdom and perfect happiness.

The GD just doesn’t act as a one way ticket system the initiate has the techniques, theory and practical applications to be able to help themselves through all situations in their life, by applying the theory, and ritual practices, that will keep them in equilibrium and well-being often long after the initiate will pass through the outer order even until the end of the Earthly incarnation, The theory and practice the initiate learns in the order can be put into practice in their everyday mundane lives.

Ultimately everyone in at least one of their lifetimes must complete the great work to ascend and remain in g-d-head, or decide to re-incarnate to help those not as evolved, often referred to as a bodhisattva. Initiation and magical theurgy is a perpetual thing that is eternal and everlasting through a persons incarnations and will be there ready to pick up in their next life.

Rather than a purely devotional attitude towards the divine as Golden Dawn practitioners we experience and enrich our bodies with the energy of the divine to reveal through illumination the inner pure gold of spiritual selfhood from the illusionary mask of the outer shell and personality. So as well as aspiring to the Divine we also have the advantage of being able to experience divine.



The Golden Dawn do not consider themselves Christian, Gnostic etc, The Golden Dawn is an eclectic amalgam of religious symbolism and concepts, We are all generally in accord that there is a Divine Creator of the Universe and that is what we aspire to, This form of philosophy is termed Hermetic, and some Golden Dawn practitioners consider themselves a seeker of hermetic philosophy, almost like Gnostics, where the Gnostics saw themselves of fragments of the divine, splintered or separated at conception and it was their ultimate aim of reuniting with the Divine.

The difference between hermetic and Gnostics is that Hermetic teaches us that the earth and material incarnation is not to be despised but in order to get back to the divine we have to gain a mastery over the earth before we can ascend and reunite with the Divine.

Hermetic philosophy also tells us that the earth and material incarnation is not to be despised but we are to lean from it and evolve with it. We are told in Hermetics not just to nourish the material body but also the spiritual body, however nowadays in society and the world we live in have generally seemed to have swung to much towards the Material nourishment and in some cases completely neglected the spiritual body completely.

A Pagan, Wiccan, natural craft/philosophy would adhere With GD Philosophy, it would be my view that you could most defiantly benefit from coming from this kind of background, as pagans feel empathy with the Earth and most of the work is about becoming a ritual magician. That could be defined as someone who though certain training has gained supremacy over nature and over the elements. However to obtain this you must have an understanding of them and have mastered the energy's they represent in your own energy body.

A pagan, Wiccan, natural craft, background would greatly enhance your experience, as you will have already some kind of knowledge, understanding and sympathy with the elements and the Earth.

The Golden Dawn system can be practiced by any one willing to make the self sacrifice to become greater than are now and become more than human, as a system it does not conform people like a religion does, you live your life by your own consciousness by what you deem you should do or not do, what is good and what is bad and through the work you try to become a better person and understand emotions at a deeper level such as love and forgiveness and really feel what the reality is of those emotions is that the work reveals to you, also offers the initiate the tools to awaken themselves to the hidden power within the potential that is lying dormant.

The experience of the Initiate is completely their own there is no prescribed feelings or experiences the GD work is there to get the initiate into contact with their true inner nature. The GD work in with its many functions can establish contact and awaken the dormant parts of the psyche, the experiences and the way the effects manifest in an

initiates life are very personal and theirs to enjoy.

The problem with some religions is they cannot integrate new elements into their religion just like the rigid vessel of Christianity that finds it hard to except new perceptions. Most religions are oppressive in the fact that you can only adhere to their view point and the people involved in most organized strict religions are called "followers" implying that they are told how to feel, what to think and how to act, most religions are not sympathetic to other world views or spiritual views or that of other established religions and will fervently preach that only they have the keys to heaven and govern their followers with an Iron hand and by a set of oppressive rules that their followers must adhere to, governing and ruling them accordingly.

The Golden Dawn Philosophy and order teachings are neither good or bad the teachings are just neutral. It is the person that brings it alive by living the experiences that the work brings and transmutes themselves, changing themselves into better more balanced human beings eventually becoming more than human.

The religious iconography used by the Golden Dawn in the outer and the Inner Order of "RR ET AC" is not really a viewpoint where we embrace fully in totality the religion that it represents and incorporate various whole religious systems, as this would be incompatible and the various viewpoints of these religious systems in some cases would clash greatly, it is more the fact that the orders teachings is based on symbolism.

It would be very difficult and near impossible to amalgamate so many religious view points to have them cohabiting and integrated in one whole under one umbrella, after all some religions cannot get on with the views of their own fellow brothers and sisters and integrate their own beliefs in the own system, never mind trying to work with other religious systems.

Most of the religious symbolism used in the Golden Dawn is to a greater or lesser existent there to show the progression and evolution of the soul through self sacrifice, also the body of man and how it evolves through esoteric/hermetic training and maybe to a lesser extent inspires us to look at the hidden inner essence of things. As the Golden Dawn is an eclectic amalgam of many systems brought together it offers comprehensively symbolic incites at many different stages in the life, progression and evolution of an initiate along the path.

In the GD we are not specifically integrating the whole Christian religion when we use Christian symbolism nor are we calling ourselves Christian, We are using the symbolism of the Cross and the crucified g-d to represent symbolically the process of the soul, Birth, Death, rebirth. It represents what the process of the order is about coming from darkness and obscurity to be perfected under the magic of the light of the divine. Think also about the Egyptian trinity that is prominent in the Golden Dawn Osiris, Isis and Horus, Succinctly It was Osiris that was killed and then rose again being reborn in the eternal light and was king of the underworld.

In the main the theory of the Golden Dawn is based on the Holy Qabalah, The Qabalah gives us the theory, and magical theurgy is the practical application of the theory of the Divine and the universe that the Qabalah bestows us with.

I would recommend to all true seekers a site you where you will find a wealth and abundance of information: [www.golden-dawn.com](http://www.golden-dawn.com) look in the library section there you will find all the information you need on what we study and are our historical texts such as the Rosicrucian manifestoes such as the Fama Fraternitatis and more. If you feel passionately about starting to study and work in this area I cannot recommend highly enough the web site. You are potentially a few clicks away from starting the great work to fulfil your destiny and reach to the stars and beyond. I would say that the site in question given above is the foremost Hermetic/Esoteric school that exists today anywhere in the world, I urge you to take a look around the site and read the intro you will not be disappointed. There are many knowledgeable Fraters and Sorors there to help you and you will never be alone in your quest. You can also benefit from physical initiations at one the orders temples that has lineage to the original order.

Before all things are chaos, the darkness and the gates of the land of night, quit the night and seek the splendour of eternal light through our most sacred order.

Fraternally In L.V.X.,  
Frater Y.M.O.

“Ex Deo Nascimur

In Yeheshua Morimmur

Per Spiritum Sanctum Reviviscimus”

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Spiritualism in the Golden Dawn

Of Will Power, Theurgy, and the Gulf Between

Passive Will, Channelling, and Trance Mediumship.

By

Frater Yeheshua Mihi Omnia

Trevor Walker

As once was said "There are as many ways to God as the breaths of the sons of Men," and too true it is that "the lips of wisdom are truly closed except to the ears of the understanding." The Golden Dawn system of Magic is one such breath, that requires and promotes the active stimulation, fortification, and cultivation of will power to rigorously strengthen and apply its operation and dominion throughout the practitioners operations in the magic of light. Ritual magic employs precise and prescribed Theurgic formulas, wherewith the magician partakes in the magic of the highest, most absolute, Divine Knowledge of natural philosophy. Whereby the diligent, profound, and dedicated magician, because of such training and knowledge has gained a supremacy and mastery thereof, which implies an understanding of the forces of nature. Furthermore, this understanding most equally implies an awakening, strengthening, and purification of such forces of nature in one's Sphere of Sensation, aura, or interior energetic constitution. Because of such skill and discovery, the magician then has the requisite knowledge to excite certain forces of nature and anticipate their effect, which to vulgar shall seem to be a miracle.

Through awakening and actualising the latent aspects within the sphere of sensation; the Microcosm, in endeavouring to apprehend the archetype of the shadow and integrate the darker "shadow self," in seeking self-realisation. One then aligns that aspect within with that which is without in the Macrocosm. As the sphere of sensation which surrounds the whole physical body is called "The Magical Mirror of the Universe." Therein the Microcosm are represented and mirrored all the occult forces of the universe, and therefore its inherent organisation is the copy of the greater world, the Macrocosm.

It is seeking the completeness and oneness through the union of the contents of the consciousness mind with the contents of the unconsciousness mind, or that is without, with the corresponding aspect within. Thus, it is out of this union that gives rise to what Carl Jung called: "The transcendent function of the psyche." This is by which man can achieve his highest goal of the full realisation of the potential of his individual self. Hence, when this is conformed to the greater glory of God and the Divine, to render forth manifest and arouse these aspects of the cosmic man and one's redeemer within, which liveth forever, such as in the 5=6 Adetptus Minor initiation ceremony of the Ordo R.R. et A.C. through sacrifice and humility. Or in fact any other ritual, ceremony, etcetera, that gives strength on journey to its attainment and the internal resurrection in accordance to the higher and Divine genius; the Holy Guardian Angel in the Sephira of Tipareth, the mediating consciousness.

This principal is no clearer seen than in dramatic ceremonial initiation. Magical ceremony and ritual can be viewed as the projections of psychic events, which exert a counter influence on the soul to enrich and arouse the corresponding internal aspects; indeed, personifications of abstract psychological principals inherent as cultural and natural symbols, which, constitute "Symbols of Transcendence". Through the depiction and portrayal, via an ascetic appeal to the imagination depicting in a dramatic form the

current of major events in the life history of a particular God, especially that of the resurrected and redeemer Gods. The candidate is immersed and absorbs the drama of the ceremony, it is through sympathy acting upon the imagination and consciousness of the candidate, that the candidate then is able to identify himself with the exemplary consciousness of the Gods history being rehearsed before him.

Thus, certain symbols and myths that the candidate is exposed to are impressed on the psychic atmosphere of the candidate during such a dramatic ceremony. The aspect corresponding within the candidate's consciousness, such as for example the cosmic man and the redeemer aspect of the birth, death, and rebirth cycle that is sought to be internally aroused. However, there is a "blotting" out effect upon the unconscious and subliminal contents of the psyche. The unconscious and subliminal state retains contents and images, (Such as natural & cultural symbols) at a much higher state of tension or frequency than in the mundane consciousness of the candidate. This is why in the Golden Dawn system of Magic; the aspirant is exposed to energies in a systematic and graded sense to elevate the consciousness of the candidate gradually to uncover one's spiritual nature. In the unconscious or subliminal condition such contents can remain dormant, or they can lose clarity or definition. The correspondence and relationship between such contents can be less consequential, vaguely analogous; substantially less rational and thus can appear incomprehensible.

During ritual and ceremony, the corresponding aspects of the unconscious are endowed and charged significantly with the energy thereof, and this in effect projects the ritual energy, force, or tension to saturate these symbols and contents of the unconscious. Hence, these contents, symbols, etc, become less subliminal and are brought closer to the threshold of consciousness, rendering them more comprehensible and sharply defined and thus greater and more significant are the results and realisations. There is a oneness of connecting the powerful contents and symbols of the unconscious to consciousness, to attain realisations and spiritual growth in endeavouring the Great Work; to realise the oneness of all things.

It has been said that the single main definition of the object of all magical ritual. Is the uniting of the Microcosm and Macrocosm and the knowledge and conversation of the Holy Guardian Angel, its supreme invocation; to transmute and purge the soul from the gross nature of the prima materia. That is to achieve the perfect balance and perfect alignment of the Microcosm and Macrocosm vertically and horizontally, otherwise the images will not coincide. Too true, in fact the initial initiation ceremonies of the Outer Court of the Golden Dawn, which is but one part of a three order structure, in fact prepares the candidate by initially in the 0=0 by establishing the four pillars found natural in the Sphere of Sensation; establishing the link and connection with one's Holy Guardian Angel; polarising, strengthening, and aligning the sphere of sensation to the threshold of immeasurable and ineffable greatness. The four consecrations serving to purify the strong and strengthen the weak, rendering the Sphere of Sensation completely manifest, having had such symbols impressed on the candidate's energetic atmosphere. It is then when the candidate crosses the threshold in the 1=10 grade, that the middle pillar, to which the four pillars have their resolve is firmly implanted and

established; after the four periphery pillars having first established the integrity of the Sphere of Sensation.

The book of concealed mystery opens with the lines "The Book of Concealed Mystery is the book of the equilibrium of balance." Equilibrium is the state and harmony which results from analogy of contraries, it is the absolute centre, whereby the opposing and contending forces as represented by the pillars of Mercy and Severity as analogy is being equal in strength and juxtaposition. It is through the psychological expansion of awareness that the Theurgist rises the planes and seeks the spiritual, through the gate so speak. In ritual magic, this expansion could indeed collapse in a heap of chaos, completely out of control, and duly lead to inflated delusion, is supremely marked and rendered totally effective by equilibrium. To be free from the "Pair of Opposites" as stated in the Bhagavad-Gita.

Thus, powered by the will, proceeded by exaltation and expansion; controlled by equilibrium, the Theurgist maintained by the active power of will can rise the planes of sensitivity and spiritual experience skillfully testing and in complete control of every aspect; thus, the jungle of delusion one is thrown headlong into via passive will exercises is avoided. It is by the power of will that fuels exaltation and expansion and provides a clear transition from the mundane state of daily consciousness, to the exalted state of mind required in serious magical work. Hence, the magician is then able to receive the rushing forth of light through this mystical elevation, consonant to bringing forth the light of the redeemer leading to illumination and enlightenment to receive the benediction of that light and to undergo the mystical experience thereof. Exaltation and expansion, to encompass the Alpha et Omega, to bring the practitioner to the threshold to an inner frontier of the God like and immeasurable power lying dormant, but which at length, these constituent parts will be actualised, purified, equilibrated and strengthened; trained and inclined towards the higher to become "More than Human."

The strengthening of the will as remarked by Dr. Wescott is essential for one to obtain magical power, although, again as he remarks; to strengthen the will, one must achieve purity of body, mind, intellect and of emotion before one could hope of magical power. The will is the guide to the Theurgist, where as the medium is a negative instrument.

Those who can comprehend the forces in their interior nature, shall indeed sympathise with them. This is to achieve absolute harmony, correspondence and perfect communion, with the desired force to be called upon. One may understand the true nature of charity, whereby the magician can then attract, and borrow a ray in correspondence with the desired end. Draw from the multitude of rich tapestry of universal light and forces of nature, the thread that strikes most correspondence with the operator's spiritual desire. One could truly proclaim in such an instance: "Confitebor Tibi Domine, in toto corde meo, I will give thanks unto Thee, O Lord, with mine whole heart." It is by the inner comprehension of the forces of nature within the sphere of sensation, that one can attract a ray of any potency, and use it in accordance, conjunction, and within the laws of nature and in the scheme of universe; to the desired

spiritual end. One that has achieved this significant level of self-realisation can repeat the saying of the Adept, with the fullest of verity: "I am he who is clothed in the body of flesh, but in whom doth shine the Spirit of the Gods."

Through sacrifice and humility, as it is he that is humble who is indeed exalted; that can at length cry to dei intacta gloria, to the unsullied glory of god and Yeheshua mihi omnia, Yesheshua is all things to me. The classical alchemical maxim "Neither torches nor glasses will help those without eyes to see" is rather appropriate. Indeed, be it arrogance or ignorance that will blind one, to be without eyes or sight; true vision; one would be but bound to doom. He that is humble is exalted; to have humility; to be humble; to learn; eventually to knoweth much; will learn of his own ignorance and at length gain his own sight and illumination.

For it is the Theurgic redemption from the darkness of nature and the strife of contending forces, blindness, and from chaos; from the encapsulation and embodiment of knowledge that leads to the "raising of vibrations" to separate the "subtle from the gross, gently, and with great ingenuity"; that will at length, liberate those with eyes to see (The humble).

The effects of initiation and personal magical discipline by the magician, do develop formidable skills in the area of practical magic, although, this is not the aim of magic (Theurgy). To make change occur in conformity with the power of will, to change your external surroundings. From the casting from one's self. A focused and tempered ray to a desired end through an appropriate receptacle. For the pleasurable gratification, which is in harmony with the operation, at the operator's choice for mundane a desire or need. Although such ability and skills to bring about this, these skills are mere by-products of initiation and personal magic work and not the primary aim of magical Theurgy and initiation.

A prime example of passive will employed in a mediumistic environment, is the Ouiji board. The Ouiji board, one such perversion of Spiritualism, which is a simple board comprising letters, numbers, and a planchette, used to point to characters spelling out words and messages, has its roots in modern spiritualism. This so-called "talking board" was a popular parlour game at the height of the spiritualist movement in the late 1800's. The motion of the planchette is obviously paramount and the integral component to facilitate this system, and for it to be efficacious to its purpose. This is where the controversy and the rather "unknown" starts to prevail. Is it moved fraudulently, to the conscious awareness of the operator; unconsciously; by a Spirit, Demon or Ghost; by a manipulative player, or group, seeking the guise of confederacy to trick or manipulate the other operators? There is of course the Ideomotor effect, coined by William Carpenter, which refers to involuntary and unconscious behaviour. This was based on the premise that muscular movement can be initiated by the mind independently of volition or emotions. Although one may not be aware of it, by circumstances, environment, observations, and others, suggestions can be made to the mind, which can lead to the movement of the planchette via unconscious muscular movement. There are indeed, many variables and no conclusive truth in the movement of the

planchette.

Although I feel that an operator could stimulate the unconscious, or that entities could work through the operators present, I would be concerned with the objectivity, veracity, and validity of such a communication via a Ouija board. The sincere medium could in fact utilize magical technique. However, herein we see the fallacy stricken, credulous, and often spiritually dangerous attitudes of adherents of the "New age" mentality and of "channelling," or so-called "passive" states of will.

The "New Ager" mentality, consonant with such practices as "channelling" and "guided fantasy" can lead one headlong into self-induced fantasy or delusion, as one is placed in a passive state of will, as in such spiritualist style endeavours as the Ouija board. The operators, in which case, are rather at the mercy of the imagination and thus rendered at the threshold of a vast number of fantastically fictitious variables. (Although, one can recognise the possibility of a genuine so-called communication). Will listen and earnestly focus their attention to a spontaneous message or communication from an unknown source, as revealed to the operators on the board. This is commonly labelled "channelling" and such "messages" or information attained simply because it was channelled, no matter the passive, dubious, and receptive nature of this communication, they will accept this as the absolute truth. It is simply due to a passive state of will, that the will of the operators are infiltrated or obsessed by such a dubious communication, without knowing the true source or subjecting it to question, as they're passive and receptive to it; and thus all too ready to believe anything it presents them with. The veracity of such a communication to the true Occultist or Magician, and true objective value if placed in such a position however, is tested, examined, and explored for the truth; not merely accepted as such upon its reception.

Although it is easy to assume there is a possible connection and relationship with Magic, (Theurgy) and the phenomena of spiritualism, there is of course, none whatsoever. In fact there is huge gulf between them. There is perhaps, one word that separates one from the other, in which marks the distinction: Will.

All spiritualistic phenomena of trance, so called "channelling" and what's known as vulgar "materialisation;" so-called spirit or ghost as materialised as a hallucination or vision without conscious control, regardless of whether it represents an iconic representation or not. These are beyond the conscious control of the operator or medium, and represent passive will, as in the Ouija board instance; and are simply an automatic result of the imaginative faculties and by-product of passive will. The vulgarities of result and illusion in such methods are exceptionally dubious at the very best, and can present a real psychological danger.

In such a working of Evocation, compared to the "materialisation" of the spiritualist. The magician controls the apparition of a spirit, whereas the spiritualist is rather at the mercy and control thereof. The spirit to be commanded to visible appearance is chosen



specifically by the Magician, at the time the Magician chooses, and caused to appear unto him through a specific and prescribed ritual or conjuration, through a deliberately constructed medium or portal; such as a triangle of art, black mirror, or incense smoke and even a combination thereof. A spirit is caused to appear in a designated area, using the proper and appropriate degree of force, with the appropriate implements, at the appropriate time, with appropriate correspondences and with a prescribed ritual with sufficient conjurations to limit and control the spirits activities within this designated area. All of which is performed through and under the complete governance and control of the will. Additionally, the magician renders complete power of controlling the spirit and of subjecting it to questions and enquiry, intelligently and coherently, whilst skilfully testing the vision throughout and exploring the experience for truth. When the presence of the spirit is no longer required, it is banished, and likewise, when it is required it is evoked by the will and the under the conditions of the Magician.

In the Microcosm Man lecture, we are told that the Nephesch constitutes the material body, however, only through the action of the Ruach, which by the aid of the Nephesch forms the material body. Regardie says that the after physical death, and upon the disintegration of the trinity of principals of the real man. The Nephech, which is the vehicle of the passions, emotions, and instinctual processes, is then severed from the constitution on the astral. Of course, it slowly and steadily, just like the physical body decays and disintegrates until resolved to dust of the earth; the Nephech, as Dr. I. Regardie points out, is resolved to the elements of the astral plane.

Through passive will, negative trance, or "channelling" the higher principals are forced to withdraw and this leads to a perilous state of unprotection for the operator. Once in a state of passivity the operator is open to influence whether self induced or from entities in the astral vicinity, as once the astral door has been left ajar haphazardly as it were, the operator is open to obsession. As the Theurgist exalts himself beyond any such Nepheshic matter as nothing of any spiritual value can be found there, and does not partake in experiences or visions thereof. Thus, the passive and negative spiritualist trance, or simply "channelling" facilitating a Ouija board, are evermore susceptible to come into contact with simply grosser elementals, the decaying shells or Nepheshic matter, and the filth and averse ever ready to deceive and mar one with falsehoods and misinformation. And of course, with such a passive state of will, one is in a state all too ready to believe just about anything.

The Magician, however, endeavours to train the mind and cultivate formidable will power, and to exert this will as dominion over his operations; to ensure that nothing takes place in his operations of the Magic of Light without its use or under its control. Whatever operation of Magic is performed, the Magician does so consciously, deliberately, with full intent and total governance and sovereignty over the operation at hand, skilfully, and wilfully controlling every aspect. The only conceivable exception, perhaps, is when the will has been cultivated and transmuted into a vast and mighty thaumaturgic muscle, that the Magician becomes completely identified with that will, and with its extension all Magical phenomena and consciousness automatically occur more readily. This however, is of that stage of Adetpship when the elements are recombined

and equilibrated, and the Portal and Adeptus Minor ceremonies have concentrated and refined Spirit. Therefore, the activation of the will under a Magical operation is then served and vastly strengthened by the inherent value of one's now awakened, strengthened, and equilibrated constitution; the Magician then wholly enters into his operations in complete identification with the will, with all his faculties mobilised and operative to his higher pursuits. Nevertheless, this is not through a passive occurrence, it is by the active force and endeavour of the will, and accomplished by the will.

Dr. Israel Regardie expressed his contempt and abhorred such a passive form of mediumship, and based on the distinctions between spiritualism, of which category the Ouija board falls under, and magic; one can clearly see why. If one really has to dabble with such paraphernalia, of obvious disvalue to the aspirant of the Western Mysteries in the Great Work, of course, the Lesser Banishing ritual of the Pentagram and Hexagram would most wisely be applied. Perhaps a suitable invocation of a force to the question in mind may be of assistance; although, like the opening key of the tarot paper, one would have to ensure one had a symbolic representation of the other elements were present, so not to over accentuate one force over the rest. Although, let's not sully spiritual divination with the play of a "talking board." One could easily suffer badly from using such a method, paranoia, self-delusion/obsession, ego inflation, the downsides and obvious follies far outweigh the benefits of dabbling with a Ouija board or any such attachment of spiritualism . As it is written:

"Since ever dragging down the Soul and leading it from Sacred things, from the confines of matter, arise the terrible dog-faced Demons, never showing a true image unto mortal gaze."

Thus, we can comprehensively conclude, that spiritualism, hysterical trance, mediumship, passive will and channelling have no proper place whatsoever in the teachings of the Golden Dawn and R.R. et A.C. tradition. Or for that matter anybody seeking truth, light, wisdom and spiritual enlightenment. The Golden Dawn and R.R. et A.C. being dedicated to the active, magical and Theurgic redemption from darkness and obscurity to the Divine self and the knowledge and conversation of one's Holy Guardian Angel. This is an endeavour of complete will and fortification thereby its rigorous action, applied upon and in every single magical act of the Magician.

It is unfortunate that many books produced on the Golden Dawn on today's market contain utter nonsense, such as channelling or inordinate amounts of useless path workings that are simply passive will exercises, that merely stimulate the imagination. Such books that are advocates of "new age" mentality and the promoters of passive will can be to the detriment of the true and serious seeker. I would recommend to anyone that is interested in the development of the will, to cultivate it to the higher and magic of light. To seek training in ritual magic and Hermetic alchemy, which give one the tools whereby to achieve self-realisation. The Hermetic Order of the Golden Dawn, the Outer Order of the Rosicrucian Order of Alpha et Omega, is dedicated to the preservation, purity, and integrity of physical initiation and the Hermetic tradition and provide such

tools and scholastic erudition. I would therefore, strongly recommend the official website of the Hermetic Order of the Golden Dawn and their public Yahoo forum to all true seekers:

<http://www.golden-dawn.com/temple/index.jsp>

<http://groups.yahoo.com/group/Hermetic-Order-of-the-Golden-Dawn>

Fraternally In L.V.X.,  
Frater Y.M.O.

“Ex Deo Nascimur

In Yeheshua Morimmur

Per Spiritum Sanctum Reviviscimus”

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The Sabians of Harran by Kemal Menemencioglu  
The Kybalion by Three Initiates  
Theurgy or the Hermetic Practice - Part 1, Part 2 by E. J. Langford

The Sabians of Harran  
By Kemal Menemencioglu

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### The World's Oldest Statue

When we mention Anatolian civilizations very few of us think of Harran. The city of Harran is virtually a forgotten spot in the geography of Anatolia. Whereas in reality, it is a place of great importance having a very significant role in the development of civilization. It may surprise you to know that a 11,500-year-old temple was discovered in Göbeklitepe, and a 13,500-year-old statue, the world's oldest, was discovered during an excavation in Balıklıgöl. Assistant Professor A. Cihat Kürkçüoglu of Harran University claims that the history of civilization began in the Urfa (a city just 45 kilometers from Harran). When we consider that civilization began in Egypt in Mesopotamia roughly 5,000 years ago we can have an idea on how these archeological finds have rocked the foundations of our understanding of history.

The city of Harran was believed to have been founded in 2000 B.C. as a merchant outpost of Ur. The name "Harran-U" means "caravan" or "crossroad" in Sumerian and Akkadian. The Bible records that Abraham stayed in Harran after leaving Ur, which some claim was actually Urfa. Though there are claims that Harran got its name from Haran the brother of Abraham. Other than the similarity of name this is not substantiated. Furthermore, we learn that Terah, the father of Abraham and Haran died and was buried in Haran, and that a branch of the family remained there. Later Abraham sent a servant to Harran to obtain a wife for his son Isaac.

Though Harran, once a fabulous city, is now in ruins, we are told that not only was this city built over an area where the first world's cities with the first temples rose, and where agriculture was first started, but hosted perhaps the world's oldest university in the world. Many philosophers, scientists, such as Al-Battani, who calculated the distance from the Earth to the Moon, Thabit ibn Qurrah, who translated Greek classics and scientific works into Arabic, and wrote on mathematics and astronomy, and the physicist and chemist Jabir ibn Hayyan to name just a few of the figures who rose to prominence in the Harran school.

### Ruins of the Harran University destroyed in 1251

At a time when Christianity was rapidly spreading throughout the known world. Harran became the last pagan enclave, and as the the seats of learning in Alexandria

fell in the wake of the new religion, and the Academies and schools of philosophy were closed down, philosophers sought refuge in Harran, where their books and teachings were preserved. Later many of them were translated into Arabic. Some by the so called "Sabians of Harran", ushering a golden age in the Islamic world. Later these works were to make their way into Europe, directly resulting in the Renaissance along with those works that were preserved in monasteries. Furthermore such underground movements as the Rosicrucians that fought for the reformation of state institutions, religion and science claimed their source of knowledge from the mysterious Damkar, believed to be a Sabian center of learning. The secular, democratic and humanistic principles of the modern world are due to such struggles which have taken centuries.

The first church and the first Mosque in Anatolia was built there, but the Harranians were famed as Sabians, "Star Worshipers." Both Jewish and Islamic sources claim that Abraham was himself a star worshiper, and there is a mutually story told that after contemplating the setting of Sun and the Moon, he came to the conclusion that there must be one God. There was a great temple dedicated to the moon god Sin at Harran, and it is claimed that Harran was one of seven cities each of which was dedicated to one of the seven planets. Such a system of astrolatry could be the oldest religion of man. Ancient structures like Stonehenge and the pyramids are known to be constructed on the basis of very fine astronomical calculations such planetary and stellar movements, seasons and eclipse. It is also the source for astrology which seeks to establish a unity between the greater phenomenon in the macrocosmos, and the lesser phenomenon in the microcosmos (man).

In 639 A.D. Harran came under Islamic rule The Caliph Marwan (744-750 AD) moved to Harran and brought the Umayyad Empire from Damascus to Harran. In 830 A.D. It is said that the Caliph al-Ma'mun while passing through Harran during an expedition to Byzantium, asked the Harranians what religion they belonged to. They said, "We are Harranians," and made it clear that they were neither Muslims, Christians or Jews, the Caliph said that was not good enough, they had to be either Muslims, Jews, Christians or Sabians, as only these are lawfully "People of the Book" according to the Koran. The Caliph continued on his journey and said they when he got back, they better convert to one these or it would be lawful to shed the blood of idolaters. After consultations the anxious Harranians were advised by someone clever to say "We are Sabians," and thereby the Pagan "Sabians" were able to continue their faith undisturbed until in 1251, when Harran was destroyed by a Mongol invasion.

The Harranian school drew from many resources, they had their roots in Chaldea and schools of the Magi; they harbored priceless Greek scrolls and which would have otherwise may have been lost. They were influenced by Judaism, Christianity and Islam. They revered Hermes Trismegistus as their prophet and the Corpus Hermeticum as their holy book. Hermes Trismegistus was believed to be an ancient great Egyptian sage, perhaps Imhotep, who as the founder of writing and the author of many books on science, medicine, theology, ethics, astrology, alchemy and magic. In the Hermeticum we have his teaching in the form of mystic visions, He has been equated with the

Greek god Hermes, and the Egyptian god Thoth or Tehuti, but the Hermeticum portrays a divinely inspired teacher. He has also been equated with Enoch in the Bible, and Idris in the Koran. Through the Hermeticum's monotheistic teachings, the Harranians were able to claim themselves as one of the "People" of the book, though Sabian might have actually referred more to the Mandaions of Iraq, who are followers of John the Baptist.

Ruins of the Harran University destroyed in 1251

Seven years after the conquest of Constantinople in 1460, the ruler of Florence, Cosimo de' Medici obtained a rare manuscript. This was but one of many that made its way to the West from Byzantium after its fall. Medici immediately told Marsilio Ficino to delay his translation of Plato and to begin translating this new manuscript without delay. This manuscript was the Corpus Hermeticum, which may have been passed into Byzantine hands from Harran. The work had wide influence. There was even a suggestion that it should be placed into the Bible. However, eventually the interest died down when it was claimed that the Hermeticum, which was written in Greek, was a recent work influenced by Christianity and Neo-Platonism. However this did not stop the spread of various Hermetic movements. Today, with the discovery of a Hermetic text in Nag Hamada, scholarship is confirming an Egyptian root for the Corpus Hermeticum.

It is interesting that Hermeticism as a cult of knowledge was upheld in Harran, which as a cultural crossroad has embodied many different scientific and spiritual enrichments. Could Harran be the last inheritor of a lost knowledge that at one time was spread throughout the world? It is known that the Sabians played a part in Ataturk's theory of a Solar Cult in the ancient world and it is believed to be the source of Islamic practices such as the structures and timing of fasting and prayers. For instance, the numbers 19 and 99 which play such a prominent role in Islam are the number of years when the solar and lunar calendars coincide.

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THE

KYBALION

A STUDY OF THE HERMETIC PHILOSOPHY OF ANCIENT EGYPT AND GREECE

BY

THREE INITIATES

"THE LIPS OF WISDOM ARE CLOSED, EXCEPT TO THE EARS OF  
UNDERSTANDING"--THE KYBALION

THE YOGI PUBLICATION SOCIETY  
MASONIC TEMPLE  
CHICAGO, ILL.

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1912

TO HERMES TRISMEGISTUS

KNOWN BY THE ANCIENT  
EGYPTIANS AS  
"THE GREAT GREAT"  
AND  
"MASTER OF MASTERS"  
THIS LITTLE VOLUME OF HERMETIC TEACHINGS IS REVERENTLY  
DEDICATED

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## INTRODUCTION

We take great pleasure in presenting to the attention of students and investigator of the Secret Doctrines this little work based upon the world-old Hermetic Teachings. There has been so little written upon this subject, notwithstanding the countless references to the Teachings in the many works upon occultism, that the many earnest searchers after the Arcane Truths will doubtless welcome the appearance of this present volume. The purpose of this work is not the enunciation of any special philosophy or doctrine, but rather is to give to the students a statement of the Truth that will serve to reconcile the many bits of occult knowledge that they may have acquired, but which are apparently opposed to each other and which often serve to discourage and disgust the beginner in the study. Our intent is not to erect a new Temple of Knowledge, but rather to place in the hands of the student a Master-Key with which he may open the many inner doors in the Temple of Mystery through the main portals he has already entered.

There is no portion of the occult teachings possessed by the world which have been so closely guarded as the fragments of the Hermetic Teachings which have come down to us over the tens of centuries which have elapsed since the lifetime of its great founder, Hermes Trismegistus, the "scribe of the gods," who dwelt in old Egypt in the days when the present race of men was in its infancy. Contemporary with Abraham, and, if the legends be true, an instructor of that venerable sage, Hermes was, and is, the Great Central Sun of Occultism, whose rays have served to illumine the countless teachings which have been promulgated since his time. All the fundamental and basic teachings embedded in the esoteric teachings of every race may be traced back to Hermes. Even the most ancient teachings of India undoubtedly have their roots in the original Hermetic Teachings.

From the land of the Ganges many advanced occultists wandered to the land of Egypt, and sat at the feet of the Master. From him they obtained the Master-Key which explained and reconciled their divergent views, and thus the Secret Doctrine was firmly established. From other lands also came the learned ones, all of whom regarded Hermes as the Master of Masters, and his influence was so great that in spite of the many wanderings from the path on the part of the centuries of teachers in these



different lands, there may still be found a certain basic resemblance and correspondence which underlies the many and often quite divergent theories entertained and taught by the occultists of these different lands today. The student of Comparative Religions will be able to perceive the influence of the Hermetic Teachings in every religion worthy of the name, now known to man, whether it be a dead religion or one in full vigor in our own times. There is always certain correspondence in spite of the contradictory features, and the Hermetic Teachings act as the Great Reconciler.

The lifework of Hermes seems to have been in the direction of planting the great Seed-Truth which has grown and blossomed in so many strange forms, rather than to establish a school of philosophy which would dominate the world's thought. But, nevertheless, the original truths taught by him have been kept intact in their original purity by a few men each age, who, refusing great numbers of half-developed students and followers, followed the Hermetic custom and reserved their truth for the few who were ready to comprehend and master it. From lip to ear the truth has been handed down among the few. There have always been a few Initiates in each generation, in the various lands of the earth, who kept alive the sacred flame of the Hermetic Teachings, and such have always been willing to use their lamps to re-light the lesser lamps of the outside world, when the light of truth grew dim, and clouded by reason of neglect, and when the wicks became clogged with foreign matter. There were always a few to tend faithfully the altar of the Truth, upon which was kept alight the Perpetual Lamp of Wisdom. These men devoted their lives to the labor of love which the poet has so well stated in his lines:

'O, let not the flame die out! Cherished age after age in its dark cavern--in its holy temples cherished. Fed by pure ministers of love--let not the flame die out!"

These men have never sought popular approval, nor numbers of followers. They are indifferent to these things, for they know how few there are in each generation who are ready for the truth, or who would recognize it if it were presented to them. They reserve the "strong meat for men," while others furnish the "milk for babes." They reserve their pearls of wisdom for the few elect, who recognize their value and who wear them in their crowns, instead of casting them before the materialistic vulgar swine, who would trample them in the mud and mix them with their disgusting mental food. But still these men have never forgotten or overlooked the original teachings of Hermes, regarding the passing on of the words of truth to those ready to receive it, which teaching is stated in The Kybalion as follows: "Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide." And again: "When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom." But their customary attitude has always been strictly in accordance with the other Hermetic aphorism, also in The Kybalion: "The lips of Wisdom are closed, except to the ears of Understanding."

There are those who have criticized this attitude of the Hermetists, and who have claimed that they did not manifest the proper spirit in their policy of seclusion and reticence. But a moment's glance back: over the pages of history will show the wisdom

of the Masters, who knew the folly of attempting to teach to the world that which it was neither ready or willing to receive. The Hermetists have never sought to be martyrs, and have, instead, sat silently aside with a pitying smile on their closed lips, while the "heathen raged noisily about them" in their customary amusement of putting to death and torture the honest but misguided enthusiasts who imagined that they could force upon a race of barbarians the truth capable of being understood only by the elect who had advanced along The Path. And the spirit of persecution has not as yet died out in the land. There are certain Hermetic Teachings, which, if publicly promulgated, would bring down upon the teachers a great cry of scorn and revilement from the multitude, who would again raise the cry of "Crucify! Crucify." In this little work we have endeavored to give you an idea of the fundamental teachings of The Kybalion, striving to give you the working Principles, leaving you to apply them yourselves, rather than attempting to work out the teaching in detail. If you are a true student, you will be able to work out and apply these Principles--if not, then you must develop yourself into one, for otherwise the Hermetic Teachings will be as "words, words, words" to you.

## THE THREE INITIATES.

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## CHAPTER I

### THE HERMETIC PHILOSOPHY

"The lips of wisdom are closed, except to the ears of Understanding".....The Kybbalion.

From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years. Egypt, the home of the Pyramids and the Sphinx, was the birthplace of the Hidden Wisdom and Mystic Teachings. From her Secret Doctrine all nations have borrowed. India, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece and Rome, and other ancient countries partook liberally at the feast of knowledge which the Hierophants and Masters of the Land of Isis so freely provided for those who came prepared to partake of the great store of Mystic and Occult Lore which the masterminds of that ancient land had gathered together.

In ancient Egypt dwelt the great Adepts and Masters who have never been surpassed, and who seldom have been equaled, during the centuries that have taken

their processional flight since the days of the Great Hermes. In Egypt was located the Great Lodge of Lodges of the Mystics. At the doors of her Temples entered the Neophytes who afterward, as Hierophants, Adepts, and Masters, traveled to the four corners of the earth, carrying with them the precious knowledge which they were ready, anxious, and willing to pass on to those who were ready to receive the same. All students of the Occult recognize the debt that they owe to these venerable Masters of that ancient land.

But among these great Masters of Ancient Egypt there once dwelt one of whom Masters hailed as "The Master of Masters." This man, if "man" indeed he was, dwelt in Egypt in the earliest days. He was known as Hermes Trismegistus. He was the father of the Occult Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life story are lost to history, owing to the lapse of the years, though several of the ancient countries disputed with each other in their claims to the honor of having furnished his birthplace-- and this thousands of years ago. The date of his sojourn in Egypt, in that his last incarnation on this planet, is not now known, but it has been fixed at the early days of the oldest dynasties of Egypt--long before the days of Moses. The best authorities regard him as a contemporary of Abraham, and some of the Jewish traditions go so far as to claim that Abraham acquired a portion of his mystic knowledge from Hermes himself.

As the years rolled by after his passing from this plane of life (tradition recording that he lived three hundred years in the flesh), the Egyptians deified Hermes, and made him one of their gods, under the name of Thoth. Years after, the people of Ancient Greece also made him one of their many gods--calling him "Hermes, the god of Wisdom." The Egyptians revered his memory for many centuries--yes, tens of centuries--calling him "the Scribe of the Gods," and bestowing upon him, distinctively, his ancient title, "Trismegistus," which means "the thrice-great"; "the great-great"; "the greatest-great"; etc. In all the ancient lands, the name of Hermes Trismegistus was revered, the name being synonymous with the "Fount of Wisdom."

Even to this day, we use the term "hermetic" in the sense of "secret"; "sealed so that nothing can escape"; etc., and this by reason of the fact that the followers of Hermes always observed the principle of secrecy in their teachings. They did not believe in "casting pearls before swine," but rather held to the teaching "milk for babes"; "meat for strong men," both of which maxims are familiar to readers of the Christian scriptures, but both of which had been used by the Egyptians for centuries before the Christian era.

And this policy of careful dissemination of the truth has always characterized the Hermetics, even unto the present day. The Hermetic Teachings are to be found in all lands, among all religions, but never identified with any particular country, nor with any particular religious sect. This because of the warning of the ancient teachers against allowing the Secret Doctrine to become crystallized into a creed. The wisdom of this caution is apparent to all students of history. The ancient occultism of India and Persia degenerated, and was largely lost, owing to the fact that the teachers became priests,

and so mixed theology with the philosophy, the result being that the occultism of India and Persia has been gradually lost amidst the mass of religious superstition, cults, creeds and "gods." So it was with Ancient Greece and Rome. So it was with the Hermetic Teachings of the Gnostics and Early Christians, which were lost at the time of Constantine, whose iron hand smothered philosophy with the blanket of theology, losing to the Christian Church that which was its very essence and spirit, and causing it to grope throughout several centuries before it found the way back to its ancient faith, the indications apparent to all careful observers in this Twentieth Century being that the Church is now struggling to get back to its ancient mystic teachings. But there were always a few faithful souls who kept alive the Flame, tending it carefully, and not allowing its light to become extinguished. And thanks to these staunch hearts, and fearless minds, we have the truth still with us.

But it is not found in books, to any great extent. It has been passed along from Master to Student; from Initiate to Hierophant; from lip to ear. When it was written down at all, its meaning was veiled in terms of alchemy and astrology so that only those possessing the key could read it aright. This was made necessary in order to avoid the persecutions of the theologians of the Middle Ages, who fought the Secret Doctrine with fire and sword; stake, gibbet and cross. Even to this day there will be found but few reliable books on the Hermetic Philosophy, although there are countless references to it in many books written on various phases of Occultism. And yet, the Hermetic Philosophy is the only Master Key which will open all the doors of the Occult Teachings!

In the early days, there was a compilation of certain Basic Hermetic Doctrines, passed on from teacher to student, which was known as "THE KYBALION," the exact significance and meaning of the term having been lost for several centuries. This teaching, however, is known to many to whom it has descended, from mouth to ear, on and on throughout the centuries. Its precepts have never been written down, or printed, so far as we know. It was merely a collection of maxims, axioms, and precepts, which were non-understandable to outsiders, but which were readily understood by students, after the axioms, maxims, and precepts had been explained and exemplified by the Hermetic Initiates to their Neophytes. These teachings really constituted the basic principles of "The Art of Hermetic Alchemy," which, contrary to the general belief, dealt in the mastery of Mental Forces, rather than Material Elements-the Transmutation of one kind of Mental Vibrations into others, instead of the changing of one kind of metal into another. The legends of the "Philosopher's Stone" which would turn base metal into Gold, was an allegory relating to Hermetic Philosophy, readily understood by all students of true Hermeticism.

In this little book, of which this is the First Lesson, we invite our students to examine into the Hermetic Teachings, as set forth in THE KYBALION, and as explained by ourselves, humble students of the Teachings, who, while bearing the title of Initiates, are still students at the feet of HERMES, the Master. We herein give you many of the maxims, axioms and precepts of THE KYBALION. accompanied by explanations and illustrations which we deem likely to render the teachings more easily comprehended by the modern student, particularly as the original text. is purposely veiled in obscure

terms.

The original maxims, axioms, and precepts of THE KYBALION are printed herein, in italics, the proper credit being given. Our own work is printed in the regular way, in the body of the work. We trust that the many students to whom we now offer this little work will derive as much benefit from the study of its pages as have the many who have gone on before, treading the same Path to Mastery throughout the centuries that have passed since the times of HERMES TRISMEGISTUS-the Master of Masters-the Great-Great. In the words of "THE KYBALION" :

"Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide." --THE KYBALION

"When the ears of the student are ready to hear, then cometh the lips to fill them with Wisdom." --THE KYBALION

So that according to the Teachings, the passage of this book to those ready for the instruction will attract the attention of such as are prepared to receive the Teaching. And, likewise, when the pupil is ready to receive the truth, then will this little book come to him, or her. Such is The Law. The Hermetic Principle of Cause and Effect, in its aspect of The Law of Attraction, will bring lips and ear together-pupil and book in company. So mote it be !

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## CHAPTER II

### THE SEVEN HERMETIC PRINCIPLES

"The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open".--THE KYBALION"

The Seven Hermetic Principles, upon which the entire Hermetic Philosophy is based, are as follows:

#### I THE PRINCIPLE OF MENTALISM.

## II THE PRINCIPLE OF CORRESPONDENCE

## III THE PRINCIPLE OF VIBRATION.

## IV THE PRINCIPLE OF POLARITY.

## V THE PRINCIPLE OF RHYTHM.

## VI THE PRINCIPLE OF CAUSE AND EFFECT.

## VII THE PRINCIPLE OF GENDER.

These Seven Principles will be discussed and explained as we proceed with these lessons. A short explanation of each, however, may as well be given at this point

### I. THE PRINCIPLE OF MENTALISM

"THE ALL IS MIND; The Universe is Mental."--The Kybalion.

This Principle embodies the truth that "All is Mind." It explains that THE ALL (which is the Substantial Reality underlying all the outward manifestations and appearances which we know under the terms of "The Material Universe"; the "Phenomena of Life"; "Matter"; "Energy"; and, in short, all that is apparent to our material senses) is SPIRIT which in itself is UNKNOWABLE and UNDEFINABLE, but which may be considered and thought of as AN UNIVERSAL, INFINITE, LIVING MIND. It also explains that all the phenomenal world or universe is simply a Mental Creation of THE ALL, subject to the Laws of Created Things, and that the universe, as a whole, and in its parts or units, has its existence in the Mind of THE ALL, in which Mind we "live and move and have our being." This Principle, by establishing the Mental Nature of the Universe, easily explains all of the varied mental and psychic phenomena that occupy such a large portion of the public attention, and which, without such explanation, are non-understandable and defy scientific treatment. An understanding of this great Hermetic Principle of Mentalism enables the individual to readily grasp the laws of the Mental Universe, and to apply the same to his well-being and advancement. The Hermetic Student is enabled to apply intelligently the great Mental Laws, instead of using them in a haphazard manner. With the Master-Key in his possession, the student. may unlock the many doors of the mental and psychic temple of knowledge, and enter the same freely and intelligently. This Principle explains the true nature of "Energy," "Power," and "Matter," and why and how all these are subordinate to the Mastery of Mind. One of the old Hermetic Masters wrote, long ages ago: "He who grasps the truth of the Mental Nature of the Universe is well advanced on The Path to Mastery." And these words are as true to-day as at the time they were first written. Without this Master-Key, Mastery is impossible, and the student knocks in vain at the many doors of The Temple.

## II. THE PRINCIPLE OF CORRESPONDENCE

"As above, so below; as below, so above."--The Kybalion.

This Principle embodies the truth that there is always a Correspondence between the laws and phenomena of the various planes of Being and Life. The old Hermetic axiom ran in these words: "As above, so below; as below, so above." and the grasping of this Principle gives one the means of solving many a dark paradox, and hidden secret of Nature. There are planes beyond our knowing, but when we apply the Principle of Correspondence to them we are able to understand much that would otherwise be unknowable to us. This Principle is of universal application and manifestation, on the various planes of the material, mental, and spiritual universe--it is an Universal Law. The ancient Hermetists considered this Principle as one of the most important mental instruments by which man was able to pry aside the obstacles which hid from view the Unknown. Its use even tore aside the Veil of Isis to the extent that a glimpse of the face of the goddess might be caught. Just as a knowledge of the Principles of Geometry enables man to measure distant suns and their movements, while seated in his observatory, so a knowledge of the Principle of Correspondence enables Man to reason intelligently from the Known to the Unknown. Studying the monad, he understands the archangel.

## III. THE PRINCIPLE OF VIBRATION

"Nothing rests; everything moves; everything vibrates." --The Kybalion.

This Principle embodies the truth that "everything is in motion"; "everything vibrates"; "nothing is at rest"; facts which Modern Science endorses, and which each new scientific discovery tends to verify. And yet this Hermetic Principle was enunciated thousands of years ago, by the Masters of Ancient Egypt. This Principle explains that the differences between different manifestations of Matter, Energy, Mind, and even Spirit, result largely from varying rates of Vibration. From THE ALL, which is Pure Spirit, down to the grossest form of Matter, all is in vibration--the higher the vibration, the higher the position in the scale. The vibration of Spirit is at such an infinite rate of intensity and rapidity that it is practically at rest--just as a rapidly moving wheel seems to be motionless. And at the other end of the scale, there are gross forms of matter whose vibrations are so low as to seem at rest. Between these poles, there are millions upon millions of varying degrees of vibration. From corpuscle and electron, atom and molecule, to worlds and universes, everything is in vibratory motion. This is also true on the planes of energy and force (which are but varying degrees of vibration); and also on the mental planes (whose states depend upon vibrations); and even on to the spiritual planes. An understanding of this Principle, with the appropriate formulas, enables

Hermetic students to control their own mental vibrations as well as those of others. The Masters also apply this Principle to the conquering of Natural phenomena, in various ways. "He who understands the Principle of Vibration, has grasped the sceptre of power," says one of the old writers.

#### IV. THE PRINCIPLE OF POLARITY

"Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."--The Kybalion.

This Principle embodies the truth that "everything is dual"; "everything has two poles"; "everything has its pair of opposites," all of which were old Hermetic axioms. It explains the old paradoxes, that have perplexed so many, which have been stated as follows: "Thesis and antithesis are identical in nature, but different in degree"; "opposites are the same, differing only in degree"; "the pairs of opposites may be reconciled"; "extremes meet"; "everything is and isn't, at the same time"; "all truths are but half truths"; "every truth is half-false"; "there are two sides to everything," etc., etc., etc. It explains that in everything there are two poles, or opposite aspects, and that "opposites" are really only the two extremes of the same thing, with many varying degrees between them. To illustrate: Heat and Cold, although "opposites," are really the same thing, the differences consisting merely of degrees of the same thing. Look at your thermometer and see if you can discover where "heat" terminates and "cold" begins. There is no such thing as "absolute heat" or "absolute cold"--the two terms "heat" and "cold" simply indicate varying degrees of the same thing, and that 'same thing' which manifests as "heat" and "cold" is merely a form, variety, and rate of Vibration. So "heat" and "cold" are simply the "two poles" of that which we call "Heat"--and the phenomena attendant thereupon are manifestations of the Principle of Polarity. The same Principle manifests in the case of "Light and Darkness," which are the same thing, the difference consisting of varying degrees between the two poles of the phenomena. Where does "darkness" leave off, and "light" begin? What is the difference between "Large and Small"? Between "Hard and Soft"? Between "Black and White"? Between "Sharp and Dull"? Between "Noise and Quiet"? Between "High and Low"? Between "Positive and Negative"? The Principle of Polarity explains these paradoxes, and no other Principle can supersede it. The same Principle operates on the Mental Plane. Let us take a radical and extreme example--that of "Love and Hate," two mental states apparently totally different. And yet there are degrees of Hate and degrees of Love, and a middle point in which we use the terms "Like or Dislike," which shade into each other so gradually that sometimes we are at a loss to know whether we "like" or "dislike" or "neither." And all are simply degrees of the same thing, as you will see if you will but think a moment. And, more than this (and considered of more importance by the Hermetists), it is possible to change the vibrations of Hate to the



vibrations of Love, in one's own mind, and in the minds of others. Many of you, who read these lines, have had personal experiences of the involuntary rapid transition from Love to Hate, and the reverse, in your own case and that of others. And you will therefore realize the possibility of this being accomplished by the use of the Will, by means of the Hermetic formulas. "Good and Evil" are but the poles of the same thing, and the Hermetist understands the art of transmuting Evil into Good, by means of an application of the Principle of Polarity. In short, the "Art of Polarization becomes a phase of "Mental Alchemy" known and practiced by the ancient and modern Hermetic Masters. An understanding of the Principle will enable one to change his own Polarity, as well as that of others, if he will devote the time and study necessary to master the art.

## V. THE PRINCIPLE OF RHYTHM

"Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates."--The Kybalion

This Principle embodies the truth that in everything there is manifested a measured motion, to and fro; a flow and inflow; a swing backward and forward; a pendulum-like movement; a tide-like ebb and flow; a high-tide and low-tide; between the two poles which exist in accordance with the Principle of Polarity described a moment ago. There is always an action and a reaction; an advance and a retreat; a rising and a sinking. This is in the affairs of the Universe, suns, worlds, men, animals, mind, energy, and matter. This law is manifest in the creation and destruction of worlds; in the rise and fall of nations; in the life of all things; and finally in the mental states of Man (and it is with this latter that the Hermetists find the understanding of the Principle most important). The Hermetists have grasped this Principle, finding its universal application, and have also discovered certain means to overcome its effects in themselves by the use of the appropriate formulas and methods. They apply the Mental Law of Neutralization. They cannot annul the Principle, or cause it to cease its operation, but they have learned how to escape its effects upon themselves to a certain degree depending upon the Mastery of the Principle. They have learned how to USE it, instead of being USED BY it. In this and similar methods, consist the Art of the Hermetists. The Master of Hermetics polarizes himself at the point at which he desires to rest, and then neutralizes the Rhythmic swing of the pendulum which would tend to carry him to the other pole. All individuals who have attained any degree of Self-Mastery do this to a certain degree, more or less unconsciously, but the Master does this consciously, and by the use of his Will, and attains a degree of Poise and Mental Firmness almost impossible of belief on the part of the masses who are swung backward and forward like a pendulum. This Principle and that of Polarity have been closely studied by the Hermetists, and the methods of counteracting, neutralizing, and USING them form an important part of the Hermetic Mental Alchemy

## VI. THE PRINCIPLE OF CAUSE AND EFFECT

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law."--The Kybalion

This Principle embodies the fact that there is a Cause for every Effect; an Effect from every Cause. It explains that: "Everything Happens according to Law"; that nothing ever "merely happens"; that there is no such thing as Chance; that while there are various planes of Cause and Effect, the higher dominating- the lower planes, still nothing ever entirely escapes the Law. The Hermetists understand the art and methods of rising above the ordinary plane of Cause and Effect, to a certain degree, and by mentally rising to a higher plane they become Causers instead of Effects. The masses of people are carried along, obedient to environment; the wills and desires of others stronger than themselves; heredity; suggestion; and other outward causes moving them about like pawns on the Chessboard of Life. But the Masters, rising to the plane above, dominate their moods, characters, qualities, and powers, as well as the environment surrounding them, and become Movers instead of pawns. They help to PLAY THE GAME OF LIFE, instead of being played and moved about by other wills and environment. They USE the Principle instead of being its tools. The Masters obey the Causation of the higher planes, but they help to RULE on their own plane. In this statement there is condensed a wealth of Hermetic knowledge-let him read who can.

## VII. THE PRINCIPLE OF GENDER

"Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes."--The Kybalion.

This Principle embodies the truth that there is GENDER manifested in everything--the Masculine and Feminine Principles ever at work. This is true not only of the Physical Plane, but of the Mental and even the Spiritual Planes. On the Physical Plane, the Principle manifests as SEX, on the higher planes it takes higher forms, but the Principle is ever the same. No creation, physical, mental or spiritual, is possible without this Principle. An understanding of its laws will throw light on many a subject that has perplexed the minds of men. The Principle of Gender works ever in the direction of generation, regeneration, and creation. Everything, and every person, contains the two Elements or Principles, or this great Principle, within it, him or her. Every Male thing has the Female Element also; every Female contains also the Male Principle. If you would understand the philosophy of Mental and Spiritual Creation, Generation, and Re-generation, you must understand and study this Hermetic Principle. It contains the solution of many mysteries of Life. We caution you that this Principle has no reference to the many base, pernicious and degrading lustful theories, teachings and practices, which are taught under fanciful titles, and which are a prostitution of the great

natural principle of Gender. Such base revivals of the ancient infamous forms of Phallicism tend to ruin mind, body and soul, and the Hermetic Philosophy has ever sounded the warning note against these degraded teachings which tend toward lust, licentiousness, and perversion of Nature's principles. If you seek such teachings, you must go elsewhere for them--Hermeticism contains nothing for you along these lines. To the pure, all things are pure; to the base, all things are base.

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### CHAPTER III

#### MENTAL TRANSMUTATION

"Mind (as well as metals and elements) may be transmuted, from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration. True Hermetic Transmutation is a Mental Art."--The Kybalion.

As we have stated, the Hermetists were the original alchemists, astrologers, and psychologists, Hermes having been the founder of these schools of thought. From astrology has grown modern astronomy; from alchemy has grown modern chemistry; from the mystic psychology has grown the modern psychology of the schools. But it must not be supposed that the ancients were ignorant of that which the modern schools suppose to be their exclusive and special property. The records engraved on the stones of Ancient Egypt show conclusively that the ancients had a full comprehensive knowledge of astronomy, the very building of the Pyramids showing the connection between their design and the study of astronomical science. Nor were they ignorant of Chemistry, for the fragments of the ancient writings show that they were acquainted with the chemical properties of things; in fact, the ancient theories regarding physics are being slowly verified by the latest discoveries of modern science, notably those relating to the constitution of matter. Nor must it be supposed that they were ignorant of the so-called modern discoveries in psychology--on the contrary, the Egyptians were especially skilled in the science of Psychology, particularly in the branches that the modern schools ignore, but which, nevertheless, are being uncovered under the name of "psychic science" which is perplexing the psychologists of to-day, and making them reluctantly admit that "there may be something in it after all."

The truth is, that beneath the material chemistry, astronomy and psychology (that is, the psychology in its phase of "brain action") the ancients possessed a knowledge of transcendental astronomy, called astrology; of transcendental chemistry, called alchemy; of transcendental psychology, called mystic psychology. They possessed the Inner Knowledge as well as the Outer Knowledge, the latter alone being possessed by

modern scientists. Among the many secret branches of knowledge possessed by the Hermetists, was that Transmutation, which known as Mental forms the subject matter of this lesson.

"Transmutation" is a term usually employed to designate the ancient art of the transmutation of metals--particularly of the base metals into gold. The word "Transmute" means "to change from one nature, form, or substance, into another to transform" (Webster). And accordingly, "Mental Transmutation" means the art of changing and transforming mental states, forms, and conditions, into others. So you may see that Mental Transmutation is the "Art of Mental Chemistry," if you like the term--a form of practical Mystic Psychology.

But this means far more than appears on the surface. Transmutation, Alchemy, or Chemistry on the Mental Plane is important enough in its effects, to be sure, and if the art stopped there it would still be one of the most important branches of study known to man. But this is only the beginning. Let us see why!

The first of the Seven Hermetic Principles is the Principle of Mentalism, the axiom of which is "THE ALL is Mind; the Universe is Mental," which means that the Underlying Reality of the Universe is Mind; and the Universe itself is Mental--that is, "existing in the Mind of THE ALL." We shall consider this Principle in succeeding lessons, but let us see the effect of the principle if it be assumed to be true.

If the Universal is Mental in its nature, then Mental Transmutation must be the art of CHANGING THE CONDITIONS OF THE UNIVERSE, along the lines of Matter, Force and mind. So you see, therefore, that Mental Transmutation is really the "Magic" of which the ancient; writers had so much to say in their mystical works, and about which they gave so few practical instructions. If All be Mental, then the art which enables one to transmute mental conditions must render the Master the controller of material conditions as well as those ordinally called "mental."

As a matter of fact, none but advanced Mental Alchemists have been able to attain the degree of power necessary to control the grosser physical conditions, such as the control of the elements of Nature; the production or cessation of tempests; the production and cessation of earthquakes and other great physical phenomena. But that such men have existed, and do exist today, is a matter of earnest belief to all advanced occultists of all schools. That the Masters exist, and have these powers, the best teachers assure their students, having had experiences which justify them in such belief and statements. These Masters do not make public exhibitions of their powers, but seek seclusion from the crowds of men, in order to better work their way along the Path of Attainment. We mention their existence, at this point, merely to call your attention to the fact that their power is entirely Mental, and operates along the lines of the higher Mental Transmutation, under the Hermetic Principle of Mentalism. "The Universe is Mental"--The Kybalion.

But students and Hermetists of lesser degree than Masters--the Initiates and

Teachers--are able to freely work along the Mental Plane, in Mental Transmutation. In fact all that we call "psychic phenomena,"; "mental influence"; "mental science"; "new-thought phenomena," etc., operates along the same general lines, for there is but one principle involved, no matter by what name the phenomena be called.

The student and practitioner of Mental Transmutation works among the Mental Plane, transmuting mental conditions, states, etc., into others, according to various formulas, more or less efficacious. The various "treatments," "affirmations," "denials" etc., of the schools of mental science are but formulas, often quite imperfect and unscientific, of The Hermetic Art. The majority of modern practitioners are quite ignorant compared to the ancient masters, for they lack the fundamental knowledge upon which the work is based.

Not only may the mental states, etc., of one's self be changed or transmuted by Hermetic Methods; but also the states of others may be, and are, constantly transmuted in the same way, usually unconsciously, but often consciously by some understanding the laws and principles, in cases where the people affected are not informed of the principles of self-protection. And more than this, as many students and practitioners of modern mental science know, every material condition depending upon the minds of other people may be changed or transmuted in accordance with the earnest desire, will, and "treatments" of person desiring changed conditions of life. The public are so generally informed regarding these things at present, that we do not deem it necessary to mention the same at length, our purpose at this point being merely to show the Hermetic Principle and Art underlying all of these various forms of practice, good and evil, for the force can be used in opposite directions according to the Hermetic Principles of Polarity.

In this little book we shall state the basic principles of Mental Transmutation, that all who read may grasp the Underlying Principles, and thus possess the Master-Key that will unlock the many doors of the Principle of Polarity

We shall now proceed to a consideration of the first of the Hermetic Seven Principles--the Principle of Mentalism,in which is explained the truth that "THE ALL is Mind; the Universe is Mental," in the words of The Kybalion. We ask the close attention, and careful study of this great Principle, on the part of our students, for it is really the Basic Principle of the whole Hermetic Philosophy, and of the Hermetic Art of Mental Transmutation.

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## CHAPTER IV

## THE ALL

"Under, and back of, the Universe of Time, Space and Change, is ever to be found The Substantial Reality --the Fundamental Truth."--The Kybalion.

"Substance" means: "that which underlies all outward manifestations; the essence; the essential reality; the thing in itself," etc. "Substantial" means : "actually existing; being the essential element; being real," etc. "Reality" means:" the state of being real; true, enduring; valid; fixed; permanent; actual," etc.

Under and behind all outward appearances or manifestations, there must always be a Substantial Reality. This is the Law. Man considering the Universe, of which he is a unit, sees nothing but change in matter, forces, and mental states. He sees that nothing really IS, but that everything is BECOMING and CHANGING. Nothing stands still-everything is being born, growing, dying-the very instant a thing reaches its height, it begins to decline-the law of rhythm is in constant operation -there is no reality, enduring quality, fixity, or substantiality in anything- nothing is permanent but Change. He sees all things evolving from other things, and resolving into other things-a constant action and reaction; inflow and outflow; building up and tearing down; creation and destruction; birth, growth and death. Nothing endures but Change. And if he be a thinking man, he realizes that all of these changing things must be but outward appearances or manifestations of some Underlying Power-some Substantial Reality.

All thinkers, in all lands and in all times, have assumed the necessity for postulating the existence of this Substantial Reality. All philosophies worthy of the name have been based upon this thought. Men have given to this Substantial Reality many names-some have called it by the term of Deity (under many titles). others have called it "The Infinite and Eternal Energy" others have tried to call it "Matter"-but all have acknowledged its existence. It is self-evident it needs no argument.

In these lessons we have followed the example of some of the world's greatest thinkers, both ancient and modern--the Hermetic. Masters--and have called this Underlying Power--this Substantial Reality- .by the Hermetic name of "THE ALL," which term we consider the most comprehensive of the many terms applied by Man to THAT which transcends names and terms.

We accept and teach the view of the great Hermetic thinkers of all times, as well as of those illumined souls who have reached higher planes of being, both of whom assert that the inner nature of THE ALL is UNKNOWABLE. This must be so, for naught by THE ALL itself can comprehend its own nature and being.

The Hermetists believe and teach that THE ALL, "in itself," is and must ever be UNKNOWABLE. They regard all the theories, guesses and speculations of the theologians and metaphysicians regarding the inner nature of THE ALL, as but the childish efforts of mortal minds to grasp the secret of the Infinite. Such efforts have

always failed and will always fail, from the very nature of the task. One pursuing such inquiries travels around and around in the labyrinth of thought, until he is lost to all sane reasoning, action or conduct, and is utterly unfitted for the work of life. He is like the squirrel which frantically runs around and around the circling treadmill wheel of his cage, traveling ever and yet reaching nowhere--at the end a prisoner still, and standing just where he started.

And still more presumptuous are those who attempt to ascribe to THE ALL the personality, qualities, properties, characteristics and attributes of themselves, ascribing to THE ALL the human emotions, feelings, and characteristics, even down to the pettiest qualities of mankind, such as jealousy, susceptibility to flattery and praise, desire for offerings and worship, and all the other survivals from the days of the childhood of the race. Such ideas are not worthy of grown men and women, and are rapidly being discarded.

(At this point, it may be proper for me to state that we make a distinction between Religion and Theology--between Philosophy and Metaphysics. Religion, to us, means that intuitional realization of the existence of THE ALL, and one's relationship to it; while Theology means the attempts of men to ascribe personality, qualities, and characteristics to it; their theories regarding its affairs, will, desires, plans, and designs, and their assumption of the office of "middle-men" between THE ALL and the people. Philosophy, to us, means the inquiry after knowledge of things knowable and thinkable; while Metaphysical means the attempt to carry the inquiry over and beyond the boundaries and into regions unknowable and unthinkable, and with the same tendency as that of Theology. And consequently, both Religion and Philosophy mean to us things having roots in Reality, while Theology and Metaphysics seem like broken reeds, rooted in the quicksands of ignorance, and affording naught but the most insecure support for the mind or soul of Man. we do not insist upon our students accepting these definitions--we mention them merely to show our position. At any rate, you shall hear very little about Theology and Metaphysics in these lessons.)

But while the essential nature of THE ALL is Unknowable, there are certain truths connected with its existence which the human mind finds itself compelled to accept. And an examination of these reports form a proper subject of inquiry, particularly as they agree with the reports of the Illumined on higher planes. And to this inquiry we now invite you. "THAT which is the Fundamental Truth--the Substantial Reality--is beyond true naming, but the Wise Men call it THE ALL."--The Kybalion. "In its Essence, THE ALL is UNKNOWABLE."-- The Kybalion. "But, the report of Reason must be hospitably received, and treated with respect."--The Kybalion.

The human reason, whose reports we must accept so long as we think at all, informs us as follows regarding THE ALL, and that without attempting to remove the veil of the Unknowable:

(1) THE ALL must be ALL that REALLY IS. There can be nothing existing outside of THE ALL, else THE ALL would not be THE ALL.

2) THE ALL must be INFINITE, for there is nothing else to define, confine, bound, limit; or restrict THE ALL. It must be Infinite in Time, or ETERNAL,--it must have always continuously existed, for there is nothing else to have ever created it, and something can never evolve from nothing, and if it had ever "not been," even for a moment, it would not "be" now,--it must continuously exist forever, for there is nothing to destroy it, and it can never "not-be," even for a moment, because something can never become nothing. It must be Infinite in Space--it must be Everywhere, for there is no place outside of THE ALL--it cannot be otherwise than continuous in Space, without break, cessation, separation, or interruption, for there is nothing to break, separate, or interrupt its continuity, and nothing with which to "fill in the gaps." It must be Infinite in Power, or Absolute, for there is nothing to limit, restrict, restrain, confine, disturb or condition it--it is subject to no other Power, for there is no other Power.

(3) THE ALL must be IMMUTABLE, or not subject to change in its real nature, for there is nothing to work changes upon it nothing into which it could change, nor from which it could have changed. It cannot be added to nor subtracted from; increased nor diminished ; nor become greater or lesser in any respect whatsoever. It must have always been, and must always remain, just what it is now--THE ALL--there has never been, is not now, and never will be, anything else into which it can change.

THE ALL being Infinite, Absolute, Eternal and Unchangeable it must follow that anything finite, changeable, fleeting, and conditioned cannot be THE ALL. And as there is Nothing outside of THE ALL, in Reality, then any and all such finite things must be as Nothing in Reality. Now do not become befogged, nor frightened--we are not trying to lead you into the Christian Science field under cover of Hermetic Philosophy. There is a Reconciliation of this apparently contradictory state of affairs. Be patient, we will reach it in time.

\*\*\*\* We see around us that which is called " Matter," which forms the physical foundation for all forms. Is THE ALL merely Matter? Not at all! Matter cannot manifest Life or Mind, and as Life and Mind are manifested in the Universe, THE ALL cannot be Matter, for nothing rises higher than its own source--nothing is ever manifested in an effect that is not in the cause--nothing is evolved as a consequent that is not involved as an antecedent. And then Modern Science informs us that there is really no such thing as Matter--that what we call Matter is merely "interrupted energy or force," that is, energy or force at a low rate of vibration. As a recent writer has said "Matter has melted into Mystery." Even Material Science has abandoned the theory of Matter, and now rests on the basis of "Energy."

Then is THE ALL mere Energy or Force? Not Energy or Force as the materialists use the terms, for their energy and force are blind, mechanical things, devoid of Life or Mind. Life and Mind can never evolve from blind Energy or Force, for the reason given a moment ago: 'Nothing can rise higher than its source--nothing is evolved unless it is



involved--nothing manifests in the effect, unless it is in the cause." And so THE ALL cannot be mere Energy or Force, for, if it were, then there would be no such things as Life and Mind in existence, and we know better than that, for we are Alive and using Mind to consider this very question, and so are those who claim that Energy or Force is Everything.

What is there then higher than Matter or Energy that we know to be existent in the Universe? LIFE AND MIND! Life and Mind in all their varying degrees of unfoldment! "Then," you ask, "do you mean to tell us that THE ALL is LIFE and MIND?" Yes! and No! is our answer. If you mean Life and Mind as we poor petty mortals know them, we say No! THE ALL is not that! "But what kind of Life and Mind do you mean?" you ask. The answer is "LIVING MIND," as far above that which mortals know by those words, as Life and Mind are higher than mechanical forces, or matter--INFINITE LIVING MIND as compared to finite Life and Mind." We mean that which the illumined souls mean when they reverently pronounce the word: "SPIRIT!" "THE ALL" is Infinite Living Mind the Illumined call it SPIRIT!

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### CHAPTER V

#### THE MENTAL UNIVERSE

"The Universe is Mental--held in the Mind of THE ALL."--The Kybalion.

THE ALL is SPIRIT! But what is Spirit? This question cannot be answered, for the reason that its definition is practically that of THE ALL, which cannot be explained or defined. Spirit is simply a name that men give to the highest conception of Infinite Living Mind--it means "the Real Essence"--it means Living Mind, as much superior to Life and Mind as we know them, as the latter are superior to mechanical Energy and Matter. Spirit transcends our understanding, and we use the term merely that we may think or speak of THE ALL. For the purposes of thought and understanding, we are justified in thinking of Spirit as Infinite Living Mind, at the same time acknowledging that we cannot fully understand it. We must either do this or stop thinking of the matter at all.

Let us now proceed to a consideration of the nature of the Universe, as a whole and in its parts. What is the Universe? We have seen that there can be nothing outside of THE ALL. Then is the Universe THE ALL ? No, this cannot be, because the Universe seems to be made up of MANY and is constantly changing, and in other ways it does not measure up to the ideas that we are compelled to accept regarding THE ALL, as stated in our last lesson. Then if the Universe be not THE ALL, then it must be Nothing--

such is the inevitable conclusion of the mind at first thought. But this will not satisfy the question, for we are sensible of the existence of the Universe. Then if the Universe is neither THE ALL, nor Nothing, what Can it be? Let us examine this question.

If the Universe exists at all, or seems to exist, it must proceed in some way from THE ALL--it must be a creation of THE ALL. But as something can never come from nothing, from what could THE ALL have created it Some philosophers have answered this question by saying that THE ALL created the Universe from ITSELF --that is, from the being and substance of THE ALL. But this will not do, for THE ALL cannot be subtracted from, nor divided, as we have seen, and then again if this be so, would not each particle in the Universe be aware of its being THE ALL --THE ALL could not lose its knowledge of itself, nor actually BECOME an atom, or blind force, or lowly living thing. Some men, indeed, realizing that THE ALL is indeed ALL, and also recognizing that they, the men, existed, have jumped to the conclusion that they and THE ALL were identical, and they have filled the air with shouts of "I AM GOD," to the amusement of the multitude and the sorrow of sages. The claim of the corpuscle that: "I am Man!" would be modest in comparison. But, what indeed is the Universe, if it be not THE ALL, not yet created by THE ALL having separated itself into fragments? What else can it be of what else can it be made ? This is the great question. Let us examine it carefully. We find here that the "Principle of Correspondence" (see Lesson I.) comes to our aid here. The old Hermetic axiom, "As above so below," may be pressed into service at this point. Let us endeavor to get a glimpse of the workings on higher planes by examining those on our own. The Principle of Correspondence must apply to this as well as to other problems.

Let us see! On his own plane of being, how does Man create? Well, first, he may create by making something out of outside materials. But this will not do, for there are no materials outside of THE ALL with which it may create. Well, then, secondly, Man pro-creates or reproduces his kind by the process of begetting, which is self-multiplication accomplished by transferring a portion of his substance to his offspring. But this will not do, because THE ALL cannot transfer or subtract a portion of itself, nor can it reproduce or multiply itself--in the first place there would be a taking away, and in the second case a multiplication or addition to THE ALL, both thoughts being an absurdity. Is there no third way in which MAN creates? Yes, there is--he CREATES MENTALLY! And in so doing he uses no outside materials, nor does he reproduce himself, and yet his Spirit pervades the Mental Creation. Following the Principle of Correspondence, we are justified in considering that THE ALL creates the Universe MENTALLY, in a manner akin to the process whereby Man creates Mental Images. And, here is where the report of Reason tallies precisely with the report of the Illumined, as shown by their teachings and writings. Such are the teachings of the Wise Men. Such was the Teaching of Hermes. THE ALL can create in no other way except mentally, without either using material (and there is none to use), or else reproducing itself (which is also impossible). There is no escape from this conclusion of the Reason, which, as we have said, agrees with the highest teachings of the Illumined. Just as you, student, may create a Universe of your own in your mentality, so does THE ALL create Universes in its own Mentality. But your Universe is the mental creation of a Finite Mind,

whereas that of THE ALL is the creation of an Infinite. The two are similar in kind, but infinitely different in degree. We shall examine more closely into the process of creation and manifestation as we proceed. But this is the point to fix in your minds at this stage: THE UNIVERSE, AND ALL IT CONTAINS, IS A MENTAL CREATION OF THE ALL. Verily indeed, ALL IS MIND!

"THE ALL creates in its Infinite Mind countless Universes, which exist for aeons of Time--and yet, to THE ALL, the creation, development, decline and death of a million Universes is as the time of the twinkling of an eye."--The Kybalion.

"The Infinite Mind of THE ALL is the womb of Universes."--The Kybalion.

The Principle of Gender (see Lesson I. and other lessons to follow) is manifested on all planes of life, material mental and spiritual. But, as we have said before, "Gender" does not mean "Sex" sex is merely a material manifestation of gender. "Gender" means "relating to generation or creation." And whenever anything is generated or created, on any plane, the Principle of Gender must be manifested. And this is true even in the creation of Universes.

Now do not jump to the conclusion that we are teaching that there is a male and female God, or Creator. That idea is merely a distortion of the ancient teachings on the subject. The true teaching is that THE ALL, in itself, is above Gender, as it is above every other Law, including those of Time and Space. It is the Law, from which the Laws proceed, and it is not subject to them. But when THE ALL manifests on the plane of generation or creation, then it acts according to Law and Principle, for it is moving on a lower plane of Being. And consequently it manifests the Principle of Gender, in its Masculine and Feminine aspects, on the Mental Plane, of course.

This idea may seem startling to some of you who hear it for the first time, but you have all really passively accepted it in your everyday conceptions. You speak of the Fatherhood of God, and the Motherhood of Nature--of God, the Divine Father, and Nature the Universal Mother --and have thus instinctively acknowledged the Principle of Gender in the Universe. Is this not so ?

But, the Hermetic teaching does not imply a real duality- .THE ALL is ONE the Two Aspects are merely aspects of manifestation. The teaching is that The Masculine Principle manifested by THE ALL stands, in a way, apart from the actual mental creation of the Universe. It projects its Will toward the Feminine Principle (which may be called "Nature") whereupon the latter begins the actual work of the evolution of the Universe, from simple "centers of activity" on to man, and then on and on still higher, all according to well-established and firmly enforced Laws of Nature. If you prefer the old figures of thought, you may think of the Masculine Principle as GOD, the Father, and of the Feminine Principle as NATURE, the Universal Mother, from whose womb all things have been born. This is more than a mere poetic figure of speech --it is an idea of the actual process of the creation of the Universe. But always remember, that THE ALL is but One, and that in its Infinite Mind the Universe is generated, created and exists.

It may help you to get the proper idea, if you will apply the Law of Correspondence to yourself, and your own mind. You know that the part of You which you call "I," in a sense, stands apart and witnesses the creation of mental Images in your own mind. The part of your mind in which the mental generation is accomplished may be called the "Me" in distinction from the "I" which stands apart and witnesses and examines the thoughts, ideas and images of the 'Me.'

"As above, so below," remember, and the phenomena of one plane may be employed to solve the riddles of higher or lower planes.

Is it any wonder that You, the child, feel that instinctive reverence for THE ALL, which feeling we call "religion"--that respect, and reverence for THE FATHER MIND? Is it any wonder that, when you consider the works and wonders of Nature, you are overcome with a mighty feeling which has its roots away down in your inmost being? It is the MOTHER MIND that you are pressing close up to, like a babe to the breast.

Do not make the mistake of supposing that the little world you see around you--the Earth, which is a mere grain of dust in the Universe--is the Universe itself. There are millions upon millions of such worlds, and greater. And there are millions of millions of such Universes in existence within the Infinite Mind of THE ALL. And even in our own little solar system there are regions and planes of life far higher than ours, and beings compared to which we earth-bound mortals are as the slimy life-forms that dwell on the ocean's bed when compared to Man. There are beings with powers and attributes higher than Man has ever dreamed of the gods' possessing. And yet these beings were once as you, and still lower--and you will be even as they, and still higher, in time, for such is the Destiny of Man as reported by the Illumined.

And Death is not real, even in the Relative sense--it is but Birth to a new life--and You shall go on, and on, and on, to higher and still higher planes of life, for aeons upon aeons of time. The Universe is your home, and you shall explore its farthest recesses before the end of Time. You are dwelling in the Infinite Mind of THE ALL, and your possibilities and opportunities are infinite, both in time and space. And at the end of the Grand Cycle of Aeons, when THE ALL shall draw back into itself all of its creations--you will go gladly for you will then be able to know the Whole Truth of being At One with THE ALL. Such is the report of the Illumined--those who have advanced well along The Path.

And, in the meantime, rest calm and serene--you are safe and protected by the Infinite Power of the FATHER-MOTHER MIND.

"Within the Father-Mother Mind, mortal children are at home."--The Kybalion.

"There is not one who is Fatherless, nor Motherless in the Universe."--The Kybalion.

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### CHAPTER VI

#### THE DIVINE PARADOX

"The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws--such are vain and presumptuous fools, and they are broken against the rocks and torn asunder by the elements by reason of their folly. The truly wise, knowing the nature of the Universe, use Law against laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph. Mastery consists not in abnormal dreams, visions and fantastic imaginings or living, but in using the higher forces against the lower--escaping the pains of the lower planes by vibrating on the higher. Transmutation, not presumptuous denial, is the weapon of the Master."--The Kybalion.

This is the Paradox of the Universe, resulting from the Principle of Polarity which manifests when THE ALL begins to Create--hearken to it for it points the difference between half-wisdom and wisdom. While to THE INFINITE ALL, the Universe, its Laws, its Powers, its life, its Phenomena, are as things witnessed in the state of Meditation or Dream; yet to all that is Finite, the Universe must be treated as Real, and life, and action, and thought, must be based thereupon, accordingly, although with an ever understanding of the Higher Truth. Each according to its own Plane and Laws. Were THE ALL to imagine that the Universe were indeed Reality, then woe to the Universe, for there would be then no escape from lower to higher, divineward--then would the Universe become a fixity and progress would become impossible. And if Man, owing to half-wisdom, acts and lives and thinks of the Universe as merely a dream (akin to his own finite dreams) then indeed does it so become for him, and like a sleep-walker he stumbles ever around and around in a circle, making no progress, and being forced into an awakening at last by his falling bruised and bleeding over the Natural Laws which he ignored. keep your mind ever on the Star, but let your eyes watch over your footsteps, lest you fall into the mire by reason of your upward gaze. Remember the Divine Paradox, that while the Universe IS NOT, still IT IS. Remember ever the Two Poles of Truth the Absolute and the Relative. Beware of Half-Truths.

What Hermetists know as "the Law of Paradox" is an aspect of the Principle of Polarity. The Hermetic writings are filled with references to the appearance of the Paradox in the consideration of the problems of Life and Being. The Teachers are constantly warning their students against the error of omitting the "other side" of any question. And their warnings are particularly directed to the problems of the Absolute and the Relative, which perplex all students of philosophy, and which cause so many to

think and act contrary to what is generally known as "common sense." And we caution all students to be sure to grasp the Divine Paradox of the Absolute and Relative, lest they become entangled in the mire of the Half-Truth. With this in view this particular lesson has been written. Read it carefully!

The first thought that comes to the thinking man after he realizes the truth that the Universe is a Mental Creation of THE ALL, is that the Universe and all that it contains is a mere illusion; an unreality; against which idea his instincts revolt. But this, like all other great truths, must be considered both from the Absolute and the Relative points of view. From the Absolute viewpoint, of course, the Universe is in the nature of an illusion, a dream, a phantasmagoria, as compared to THE ALL in itself. We recognize this even in our ordinary view, for we speak of the world as "a fleeting show" that comes and goes, is born and dies--for the element of impermanence and change, finiteness and unsubstantiality, must ever be connected with the idea of a created Universe when it is contrasted with the idea of THE ALL, no matter what may be our beliefs concerning the nature of both. Philosopher, metaphysician, scientist and theologian all agree upon this idea, and the thought is found in all forms of philosophical thought and religious conceptions, as well as in the theories of the respective schools of metaphysics and theology. So, the Hermetic Teachings do not preach the unsubstantiality of the Universe in any stronger terms than those more familiar to you, although their presentation of the subject may seem somewhat more startling. Anything that has a beginning and an ending must be, in a sense, unreal and untrue, and the Universe comes under the rule, in all schools of thought. From the Absolute point of view, there is nothing Real except THE ALL, no matter what terms we may use in thinking of, or discussing the subject. Whether the Universe be created of Matter, or whether it be a Mental Creation in the Mind of THE ALL--it is unsubstantial, non-enduring, a thing of time, space and change. We want you to realize this fact thoroughly, before you pass judgment on the Hermetic conception of the Mental nature of the Universe. Think over any and all of the other conceptions, and see whether this be not true of them.

But the Absolute point of view shows merely one side of the picture--the other side is the Relative one. Absolute Truth has been defined as "Things as the mind of God knows them," while Relative Truth is "Things as the highest reason of Man understands them." And so while to THE ALL the Universe must be unreal and illusionary, a mere dream or result of meditation,--nevertheless, to the finite minds forming a part of that Universe, and viewing it through mortal faculties, the Universe is very real indeed, and must be so considered. In recognizing the Absolute view, we must not make the mistake of ignoring or denying the facts and phenomena of the Universe as they present themselves to our mortal faculties--we are not THE ALL, remember.

To take familiar illustrations, we all recognize the fact that matter "exists" to our senses--we will fare badly if we do not. And yet, even our finite minds understand the scientific dictum that there is no such thing as Matter from a scientific point of view--that which we call Matter is held to be merely an aggregation of atoms, which atoms themselves are merely a grouping of units of force, called electrons or "ions," vibrating and in constant circular motion. We kick a stone and we feel the impact--it seems to be

real, notwithstanding that we know it to be merely what we have stated above. But remember that our foot, which feels the impact by means of our brains, is likewise Matter, so constituted of electrons, and for that matter so are our brains. And, at the best, if it were not by reason of our Mind, we would not know the foot or stone at all.

Then again, the ideal of the artist or sculptor, which he is endeavoring to reproduce in stone or on canvas, seems very real to him. So do the characters in the mind of the author; or dramatist, which he seeks to express so that others may recognize them. And if this be true in the case of our finite minds, what must be the degree of Reality in the Mental Images created in the Mind of the Infinite? Oh, friends, to mortals this Universe of Mentality is very real indeed--it is the only one we can ever know, though we rise from plane to plane, higher and higher in it. To know it otherwise, but actual experience, we must be THE ALL itself. It is true that the higher we rise in the the nearer to "the mind of the Father" we reach--the more apparent becomes the illusory nature of finite things, but not until THE ALL finally withdraws us into itself does the vision actually vanish.

So, we need not dwell upon the feature of illusion. Rather let us, recognizing the real nature of the Universe, seek to understand its mental laws, and endeavor to use them to the best effect in our upward progress through life, as we travel from plane to plane of being. The Laws of the Universe are none the less "Iron Laws" because of the mental nature. All, except THE ALL, are bound by them. What is IN THE INFINITE MIND OF THE all; is REAL in a degree second only to that Reality itself which is vested in the nature of THE ALL.

So, do not feel insecure or afraid --we are all HELD FIRMLY IN THE INFINITE MIND OF THE ALL, and there is naught to hurt us or for us to fear. There is no Power outside of THE ALL to affect us. So we may rest calm and secure. There is a world of comfort and security in this realization when once attained. Then "calm and peaceful do we sleep, rocked in the Cradle of the Deep"--resting safely on the bosom of the Ocean of Infinite Mind, which is THE ALL. In THE ALL, indeed, do "we live and move and have our being."

Matter is none the less Matter to us, while we dwell on the plane of Matter, although we know it to be merely an aggregation of "electrons," or particles of Force, vibrating rapidly and gyrating around each other in the formations of atoms; the atoms in turn vibrating and gyrating, forming molecules, which latter in turn form larger masses of Matter. Nor does Matter become less Matter, when we follow the inquiry still further, and learn from the Hermetic Teachings, that the "Force" of which the electrons are but units is merely a manifestation of the Mind of THE ALL, and like all else in the Universe is purely Mental in its nature. While on the Plane of matter, we must recognize its phenomena--we may control Matter (as all Masters of higher or lesser degree do), but we do so by applying the higher forces. We commit a folly when we attempt to deny the existence of Matter in the relative aspect. We may deny its mastery over us--and rightly so--but we should not attempt to ignore it in its relative aspect, at least so long as we dwell upon its plane.

Nor do the Laws of Nature become less constant or effective, when we know them, likewise, to be merely mental creations. They are in full effect on the various planes. We overcome the lower laws, by applying still higher ones--and in this way only. But we cannot escape Law or rise above it entirely. Nothing but THE ALL can escape Law--and that because THE ALL is LAW itself, from which all Laws emerge. The most advanced Masters may acquire the powers usually attributed to the gods of men; and there are countless ranks of being, in the great hierarchy of life, whose being and power transcends even that of the highest Masters among men to a degree unthinkable by mortals, but even the highest Master, and the highest Being, must bow to the Law, and be as Nothing in the eye of THE ALL. So that if even these highest Beings, whose powers exceed even those attributed by men to their gods --if even these are bound by and are subservient to Law, then imagine the presumption of mortal man, of our race and grade, when he dares to consider the Laws of Nature as "unreal!" visionary and illusory, because he happens to be able to grasp the truth that the Laws are Mental in nature, and simply Mental Creations of THE ALL. Those Laws which THE ALL intends to be governing Laws are not to be defied or argued away. So long as the Universe endures, will they endure--for the Universe exists by virtue of these Laws which form its framework and which hold it together.

The Hermetic Principle of Mentalism, while explaining the true nature of the Universe upon the principle that all is Mental, does not change the scientific conceptions of the Universe, Life, or Evolution. In fact, science merely corroborates the Hermetic Teachings. The latter merely teaches that the nature of the Universe is "Mental," while modern science has taught that it is "Material"; or (of late) that it is "Energy" at the last analysis. The Hermetic Teachings have no fault to find with Herbert Spencer's basic principle which postulates the existence of an "Infinite and Eternal Energy, from which all things proceed." In fact, the Hermetics recognize in Spencer's philosophy the highest outside statement of the workings of the Natural Laws that have ever been promulgated, and they believe Spencer to have been a reincarnation of an ancient philosopher who dwelt in ancient Egypt thousands of years ago, and who later incarnated as Heraclitus, the Grecian philosopher who lived B. C. 500. And they regard his statement of the "Infinite and Eternal Energy" as directly in the line of the Hermetic Teachings, always with the addition of their own doctrine that his "Energy" is the Energy of the Mind of THE ALL. With the Master-Key of the Hermetic Philosophy, the student of Spencer will be able to unlock many doors of the inner philosophical conceptions of the great English philosopher, whose work shows the results of the preparation of his previous incarnations. his teachings regarding Evolution and Rhythm are in almost perfect agreement with the Hermetic Teachings regarding the Principle of Rhythm.

So, the student of Hermetics need not lay aside any of his cherished scientific views regarding the Universe. All he is asked to do is to grasp the underlying principle of "THE ALL is Mind; the Universe is Mental--held in the mind of THE ALL." He will find that the other six of the Seven Principles will "fit into" his scientific knowledge, and will serve to bring out obscure points and to throw light in dark corners. This is not to be wondered at, when we realize the influence of the Hermetic thought of the early philosophers of



Greece, upon whose foundations of thought the theories of modern science largely rest. The acceptance of the First Hermetic Principle (Mentalism is the only great point of difference between Modern Science and Hermetic students, and Science is gradually moving toward the Hermetic position in its groping in the dark for a way out of the Labyrinth into which it has wandered in its search for Reality.

The purpose of this lesson is to impress upon the minds of our students the fact that, to all intents and purposes, the Universe and its laws, and its phenomena, are just as REAL, so far as Man is concerned as they would be under the hypotheses of Materialism or Energism. Under any hypothesis the Universe in its outer aspect is changing, ever-flowing, and transitory--and therefore devoid of substantiality and reality. But (note the other pole of the truth) under the same hypotheses, we are compelled to ACT AND LIVE as if the fleeting things were real and substantial. With this difference, always, between the various hypotheses--that under the old views Mental Power was ignored as a Natural Force, while under Mentalism it becomes the Greatest Natural Force. and this one difference revolutionizes Life, to those who understand the Principle and its resulting laws and practice.

So, finally, students all, grasp the advantage of Mentalism, and learn to know, use and apply the laws resulting therefrom. But do not yield to the temptation which, as The Kybalion states, overcomes the half-wise and which causes them to be hypnotized by the apparent unreality of things, the consequence being that they wander about like dream-people dwelling in a world of dreams, ignoring the practical work and life of man, the end being that "they are broken against the rocks and torn asunder by the elements, by reason of their folly." Rather follow the example of the wise, which the same authority states, "use Law against Laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph." Following the authority, let us avoid the half-wisdom (which is folly) which ignores the truth that: "Mastery consists not in abnormal dreams, visions, and fantastic imaginings or living, but in using the higher forces against the lower--escaping the pains of the lower planes by vibrating on the higher." Remember always, student, that "Transmutation, not presumptuous denial, is the weapon of the Master." The above quotations are from The Kybalion, and are worthy of being committed to memory by the student.

We do not live in a world of dreams, but in an Universe which while relative, is real so far as our lives and actions are concerned. Our business in the Universe is not to deny its existence, but to LIVE, using the Laws to rise from lower to higher -living on, doing the best that we can under the circumstances arising each day, and living, so far as is possible, to our biggest ideas and ideals. The true Meaning of Life is not known to men on this plane .if, indeed, to any--but the highest authorities, and our own intuitions, teach us that we will make no mistake in living up to the best that is in us, so far as is possible, and realising the Universal tendency in the same direction in spite of apparent evidence to the contrary. We are all on The Path--and the road leads upward ever, with frequent resting places.

Read the message of The Kybalion- -and follow the example of "the wise"--avoiding the mistake of "the half-wise" who perish by reason of their folly.

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### CHAPTER VII

#### "THE ALL" IN ALL

"While All is in THE ALL, it is equally true that THE ALL is in ALL. To him who truly understands this truth hath come great knowledge." --The Kybalion

How often have the majority of people heard repeated the statement that their Deity (called by many names) was "All in All" and how little have they suspected the inner occult truth concealed by these carelessly uttered words? The commonly used expression is a survival of the ancient. Hermetic Maxim quoted above. as the Kybalion says: "To him who truly understands this truth, hath come great knowledge." And, this being so, let us seek this truth, the understanding of which means so much. In this statement of truth--this Hermetic Maxim--is concealed one of the greatest philosophical, scientific and religious truths.

We have given you the Hermetic Teaching regarding the Mental Nature of the Universe--the truth that "the Universe is Mental--held in the Mind of THE ALL" As the Kybalion says, in the passage quoted above: "All is in THE ALL." But note also the co-related statement, that: "It is equally true that THE ALL is in ALL." This apparently contradictory statement is reconcilable under the Law of Paradox. It is, moreover, an exact Hermetic statement of the relations existing between THE ALL and its mental Universe. We have seen how "All is in THE ALL"--now let us examine the other aspect of the subject.

The Hermetic Teachings are to the effect that THE ALL is Imminent in ("remaining within; inherent; abiding within") its Universe, and in every part, particle, unit, or combination, within the Universe. This statement is usually illustrated by the Teachers by a reference to the Principle of Correspondence. The Teacher instructs the student to form a Mental Image of something, a person, an idea, something having a mental form, the favorite example being that of the author or dramatist forming an idea of his characters; or a painter or sculptor forming an image of an ideal that he wishes to express by his art. In each case, the student will find that while the image has its existence, and being, solely within his own mind, yet he, the student, author, dramatist, painter, or sculptor, is, in a sense, immanent in; remaining within; or abiding within, the mental image also. In other words, the entire virtue, life, spirit, of reality in the mental

image is derived from the 'immanent mind" of the thinker. Consider this for a moment, until the idea is grasped.

To take a modern example, let us say that Othello, Iago, Hamlet, Lear, Richard III, existed merely in the mind of Shakespeare, at the time of their conception or creation. And yet, Shakespeare also existed within each of these characters, giving them their vitality, spirit, and action. Whose is the "spirit" of the characters that we know as Micawber, Oliver Twist, Uriah Heep-- is it Dickens. or have each of these characters a personal spirit, independent of their creator? Have the Venus of Medici, the Sistine Madonna, the Appollo Belvidere, spirits and reality of their own, or do they represent the spiritual and mental power of their creators? The Law of Paradox explains that both propositions are true, viewed from the proper viewpoints. Micawber is both Micawber, and yet Dickens. And, again, while Micawber may be said to be Dickens, yet Dickens is not identical with Micawber. Man, like Micawber, may exclaim: 'The Spirit of my Creator is inherent within me --and yet I: am not HE!" How different this from the shocking half-truth so vociferously announced by certain of the half wise, who fill the air with their raucous cries of: "I am God!" Imagine poor Micawber, or the sneaky Uriah Heep, crying: "I Am Dickens"; or some of the lowly clods in one of Shakespeare's plays, eloquently announcing that: I Am Shakespeare !" THE ALL is in the earthworm, and yet the earthworm is far from being THE ALL. And still the wonder remains, that though the earthworm exists merely as a lowly thing, created and having its being solely within the Mind of THE ALL--yet THE ALL is immanent in the earthworm, and in the particles that go to make up the earthworm. Can there be any greater mystery than this of "All in THE ALL; and THE ALL in All?"

The student will, of course, realize that the illustrations given above are necessarily imperfect and inadequate, for they represent the creation of mental images in finite minds, while the Universe is a creation of Infinite Mind--and the difference between the two poles separates them. And yet it is merely a matter of degree--the same Principle is in operation--the Principle of Correspondence manifests in each-- "As above, so Below; as Below, so above."

And, in the degree that Man realizes the existence of the Indwelling Spirit immanent within his being, so will he rise in the spiritual scale of life. This is what spiritual development means--the recognition, realization, and manifestation of the Spirit within us. Try to remember this last definition--that of spiritual development. It contains the Truth of True Religion.

There are many planes of Being--many sub-planes of Life--many degrees of existence in the Universe. And all depend upon the advancement of beings in the scale, of which scale the lowest point is the grossest matter, the highest being separated only by the thinnest division from the SPIRIT of THE ALL. And, upward and onward along this Scale of Life, everything is moving. All are on the Path, whose end is THE ALL. All progress is a Returning Home. All is Upward and Onward, in spite of all seemingly contradictory appearances. Such is the message of the Illumined.

The Hermetic Teachings concerning the process of the Mental Creation of the Universe, are that at the beginning of the Creative Cycle, THE ALL, in its aspect of Being, projects its Will toward its aspect of "Becoming" and the process of creation begins. It is taught that the process consists of the lowering of Vibration until a very low degree of vibratory energy is reached, at which point the grossest possible form of Matter is manifested. This process is called the stage of Involution, in which THE ALL becomes "involved," or "wrapped up," in its creation. This process is believed by the Hermetists to have a Correspondence to the mental process of an artist, writer, or inventor, who becomes so wrapped up in his mental creation as to almost forget his own existence and who, for the time being, almost "lives in his creation," If instead of "wrapped" we use the word "rapt," perhaps we will give a better idea of what is meant.

This Involuntary stage of Creation is sometimes called the "Outpouring" of the Divine Energy, just as the Evolutionary state is called the "Indrawing." The extreme pole of the Creative process is considered to be the furthest removed from THE ALL, while the beginning of the Evolutionary stage is regarded as the beginning of the return swing of the pendulum of Rhythm-- a "coming home" idea being held in all of the Hermetic Teachings.

The Teachings are that during the "Outpouring," the vibrations become lower and lower until finally the urge ceases, and the return swing begins. But there is this difference, that while in the "Outpouring" the creative forces manifest compactly and as a whole, yet from the beginning of the Evolutionary or "Indrawing" stage, there is manifested the Law of Individualization --that is, the tendency to separate into Units of Force, so that finally that which left THE ALL as unindividualized energy returns to its source as countless highly developed Units of Life, having risen higher and higher in the scale by means of Physical, Mental and Spiritual Evolution.

The ancient Hermetists use the word "Meditation" in describing the process of the mental creation of the Universe in the Mind of THE ALL, the word "Contemplation" also being frequently employed. But the idea intended seems to be that of the employment of the Divine Attention. "Attention" is a word derived from the Latin root, meaning "to reach out; to stretch out," and so the act of Attention is really a mental "reaching out; extension" of mental energy, so that the underlying idea is readily understood when we examine into the real meaning of "Attention."

The Hermetic Teachings regarding the process of Evolution are that, THE ALL, having meditated upon the beginning of the Creation--having thus established the material foundations of the Universe having thought it into existence--then gradually awakens or rouses from its Meditation and in so doing starts into manifestation the process of Evolution, on the material mental and spiritual planes, successively and in order. Thus the upward movement begins--and all begins to move Spiritward. Matter becomes less gross; the Units spring into being; the combinations begin to form; Life appears and manifests in higher and higher forms. and Mind becomes more and more in evidence--the vibrations constantly becoming higher. In short, the entire process of Evolution, in all of its phases, begins, and proceeds according to the established Laws

of the Indrawing" process. All of this occupies aeons upon aeons of Man's time, each aeon containing countless millions of years, but yet the Illumined inform us that the entire creation, including Involution and Evolution, of an Universe, is but "as the twinkle of the eye" to THE ALL. At the end of countless cycles of aeons of time, THE ALL withdraws its Attention--its Contemplation and Meditation--of the Universe, for the Great Work is finished--and All is withdrawn into THE ALL from which it emerged. But Mystery of Mysteries--the Spirit of each soul is not annihilated, but is infinitely expanded--the Created and the Creator are merged. Such is the report of the Illumined

The above illustration of the "meditation," and subsequent "awakening from meditation," of THE ALL, is of course but an attempt of the teachers to describe the Infinite process by a finite example. And, yet: "As Below, so Above." The difference is merely in degree. And just as THE ALL arouses itself from the meditation upon the Universe, so does Man (in time) cease from manifesting upon the Material Plane, and withdraws himself more and more into the Indwelling Spirit, which is indeed "The Divine Ego."

There is one more matter of which we desire to speak in this lesson, and that comes very near to an invasion of the Metaphysical field of speculation, although our purpose is merely to show the futility of such speculation. We allude to the question which inevitably comes to the mind of all thinkers who have ventured to seek the Truth. The question is: "WHY does THE ALL create Universes?" The question may be asked in different forms, but the above is the gist of the inquiry.

Men have striven hard to answer this question, but still there is no answer worthy of the name. Some have imagined that THE ALL had something to gain by it, but this is absurd, for what could THE ALL gain that it did not already possess? Others have sought the answer in the idea that THE ALL "wished something to love" and others that it created for pleasure, or amusement; or because it "was lonely" or to manifest its power;--all puerile explanations and ideas, belonging to the childish period of thought.

Others have sought to explain the mystery by assuming that THE ALL found itself "compelled" to create, by reason of its own "internal nature" its "creative instinct." This idea is in advance of the others, but its weak point lies in the idea of THE ALL being "compelled" by anything, internal or external. If its "internal nature," or "creative instinct," compelled it to do anything, then the "internal nature" or "creative instinct" would be the Absolute, instead of THE ALL, and so accordingly that part of the proposition falls. And, yet, THE ALL does create and manifest, and seems to find some kind of satisfaction in so doing. And it is difficult to escape the conclusion that in some infinite degree it must have what would correspond to an "inner nature," or "creative instinct," in man, with correspondingly infinite Desire and Will. It could not act unless it Willed to Act; and it would not Will to Act, unless it Desired to Act and it would not Desire to Act unless it obtained some Satisfaction thereby. And all of these things would belong to an "Inner Nature," and might be postulated as existing according to the Law of Correspondence. But, still, we prefer to think of THE ALL as acting entirely FREE from any influence, internal as well as external. That is the problem which lies at the root of difficulty --and

the difficulty that lies at the root of the problem.

Strictly speaking, there cannot be said to be any "Reason" whatsoever for THE ALL to act, for a "reason" implies a "cause," and THE ALL is above Cause and Effect, except when it Wills to become a Cause, at which time the Principle is set into motion. So, you see, the matter is Unthinkable, just as THE ALL is Unknowable. Just as we say THE ALL merely "IS"--so we are compelled to say that "THE ALL ACTS BECAUSE IT ACTS." At the last, THE ALL is All Reason in Itself; All Law in Itself; All Action in Itself--and it may be said, truthfully, that THE ALL is Its Own Reason; its own Law; its own Act--or still further, that THE ALL; Its Reason; Its Act; is Law; are ONE, all being names for the same thing. In the opinion of those who are giving you these present lessons, the answer is locked up in INNER SELF of THE ALL, along with its Secret of Being. The Law of Correspondence, in our opinion, reaches only to that aspect of THE ALL, which may be spoken of as "The Aspect of BECOMING." Back of that Aspect is "The Aspect of BEING " in which all Laws are lost in LAW; all Principles merge into PRINCIPLE--and THE ALL ; PRINCIPLE ; and BEING ; are IDENTICAL, ONE AND THE SAME. Therefore, Metaphysical speculation on this point is futile. We go into the matter here, merely to show that we recognize the question, and also the absurdity of the ordinary answers of metaphysics and theology.

In conclusion, it may be of interest to our students to learn that while some of the ancient, and modern, Hermetic Teachers have rather inclined in the direction of applying the Principle of Correspondence to the question, with the result of the "Inner Nature" conclusion,--still the legends have it that HERMES, the Great, when asked this question by his advanced students, answered them by PRESSING HIS LIPS TIGHTLY TOGETHER and saying not a word, indicating that there WAS NO ANSWER. But, then, he may have intended to apply the axiom of his philosophy, that: "The lips of Wisdom are closed, except to the ears of Understanding," believing that even his advanced students did not possess the Understanding which entitled them to the Teaching. At any rate, if Hermes possessed the Secret, he failed to impart it, and so far as the world is concerned THE LIPS OF HERMES ARE CLOSED regarding it. And where the Great Hermes hesitated to speak, what mortal may dare to teach?

But, remember, that whatever be the answer to this problem, if indeed there be an answer the truth remains that "While All is in THE ALL, it is equally true that THE ALL is in All." The Teaching on this point is emphatic. And, we may add the concluding words of the quotation: "To him who truly understands this truth, hath come great knowledge."

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CHAPTER VIII

## THE PLANES OF CORRESPONDENCE

"As above, so below; as below, so above."--The Kybalion.

The great Second Hermetic Principle embodies the truth that there is a harmony, agreement, and correspondence between the several planes of Manifestation, Life and Being. This truth is a truth because all that is included in the Universe emanates from the same source, and the same laws, principles, and characteristics apply to each unit, or combination of unit, of activity, as each manifests its own phenomena upon its own plane.

For the purpose of convenience of thought and study, the Hermetic Philosophy considers that the Universe may be divided into three great classes of phenomena, known as the Three Great Planes, namely :

- I. The Great Physical Plane.
- II. The Great Mental Plane.
- III. The Great Spiritual Plane.

These divisions are more or less artificial and arbitrary, for the truth is that all of the three divisions are but ascending degrees of the great scale of Life, the lowest point of which is undifferentiated Matter, and the highest point that of Spirit. And, moreover, the different Planes shade into each other, so that no hard and fast division may be made between the higher phenomena of the Physical and the lower of the Mental; or between the higher of the Mental and the lower of the Physical.

In short, the Three Great Planes may be regarded as three great groups of degrees of Life Manifestation. While the purposes of this little book do not allow us to enter into an extended discussion of, or explanation of, the subject of these different planes, still we think it well to give a general description of the same at this point.

At the beginning we may as well consider the question so often asked by the neophyte, who desires to be informed regarding the meaning of the word Plane, which term has been very freely used, and very poorly explained, in many recent works upon the subject of occultism. The question is generally about as follows: Is a Plane a place having dimensions, or is it merely a condition or state?" We answer: "No, not a place, nor ordinary dimension of space; and yet more than a state or condition. It may be considered as a state or condition, and yet the state or condition is a degree of dimension, in a scale subject to measurement. "Somewhat paradoxical, is it not? But let us examine the matter. A "dimension," you know, is "a measure in a straight line, relating to measure," etc. The ordinary dimensions of space are length, breadth, and height, or perhaps length, breadth, height, thickness or circumference. But there is another dimension of "created things" or "measure," known to occultists, and to scientists as well, although the latter have not as yet applied the term "dimension" to it and this new dimension, which, by the way, is the much speculated-about "Fourth

Dimension," is the standard used in determining the degrees or "planes."

This Fourth Dimension may be called "The Dimension of Vibration" It is a fact well known to modern science, as well as to the Hermetists who have embodied the truth in their "Third Hermetic Principle," that everything is in motion; everything vibrates; nothing is at rest. From the highest manifestation, to the lowest, everything and all things Vibrate. Not only do they vibrate at different rates of motion, but as in different directions and in a different manner. The degrees of the rate of vibrations constitute the degrees of measurement on the Scale of Vibrations--in other words the degrees of the Fourth Dimension. And these degrees form what occultists call "Planes" The higher the degree of rate of vibration, the higher the plane, and the higher the manifestation of Life occupying that plane. So that while a plane is not "a place," nor yet "a state or condition," yet it possesses qualities common to both. We shall have more to say regarding the subject of the scale of Vibrations in our next lessons, in which we shall consider the Hermetic Principle of Vibration.

You will kindly remember, however, that the Three Great Planes are not actual divisions of the phenomena of the Universe, but merely arbitrary terms used by the Hermetists in order to aid in the thought and study of the various degrees and Forms of universal activity and life. The atom of matter, the unit of force, the mind of man, and the being of the arch-angel are all but degrees in one scale, and all fundamentally the same, the difference between solely a matter of degree, and rate of vibration--all are creations of THE ALL, and have their existence solely within the Infinite Mind of THE ALL.

The Hermetists sub-divide each of the Three Great Planes into Seven Minor Planes, and each of these latter are also sub-divided into seven sub-planes, all divisions being more or less arbitrary, shading into each other, and adopted merely for convenience of scientific study and thought.

The Great Physical Plane, and its Seven Minor Planes, is that division of the phenomena of the Universe which includes all that relates to physics, or material things, forces, and manifestations. It includes all forms of that which we call Matter, and all forms of that which we call Energy or Force. But you must remember that the Hermetic Philosophy does not recognize Matter as a thing in itself, or as having a separate existence even in the Mind of THE ALL. The Teachings are that Matter is but a form of Energy--that is, Energy at a low rate of vibrations of a certain kind. And accordingly the Hermetists classify Matter under the head of Energy, and give to it three of the Seven Minor Planes of the Great Physical Plane.

These Seven Minor Physical Planes are as follows:

- I. The Plane of Matter (A).
- II. The Plane of Matter (B).
- III. The Plane of Matter (C).
- IV. The Plane of Ethereal Substance.
- V. The Plane of Energy (A).



- VI. The Plane of Energy (B)
- VII. The Plane of Energy (C).

The Plane of Matter (A) comprises forms of Matter in its form of solids, liquids,, and gases, as generally recognized by the text-books on physics. The Plane of Matter (B) comprises certain higher and more subtle forms of Matter of the existence of which modern science is but now recognizing, the phenomena of Radiant Matter, in its phases of radium, etc., belonging to the lower sub-division of this Minor Plane. The Plane of Matter (C) , known as the Three Great Planes, namely :

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- VI. The Plane of Energy (B).
- VII. The Plane of Energy (C).

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Next above the Plane of Ethereal Substance comes the Plane of Energy (A), which

comprises the ordinary forms of Energy known to science, its seven sub planes being, respectively, Heat; Light; Magnetism ; Electricity, and Attraction (including Gravitation, Cohesion, Chemical Affinity, etc.) and several other forms of energy indicated by scientific experiments but not as yet named or classified. The Plane of Energy (B) comprises seven sub-planes of higher forms of energy not as yet discovered by science, but which have been called "Nature's Finer Forces" and which are called into operation in manifestations of certain forms of mental phenomena, and by which such phenomena becomes possible. The Plane of Energy (C) comprises seven sub-planes of energy so highly organized that it bears many of the characteristics of "life," but which is not recognized by the minds of men on the ordinary plane of development, being available for the use on beings of the Spiritual Plane alone--such energy is unthinkable to ordinary man, and may be considered almost as "the divine power." The beings employing the same are as "gods" compared even to the highest human types known to us.

The Great Mental Plane comprises those forms of "living things" known to us in ordinary life, as well as certain other forms not so well known except to the occultist. The classification of the Seven Minor Mental Planes is more or less satisfactory and arbitrary (unless accompanied by elaborate explanations which are foreign to the purpose of this particular work), but we may as well mention them. They are as follows :

- I. The Plane of Mineral Mind.
- II. The Plane of Elemental Mind (A).
- III. The Plane of Plant Mind.
- IV. The Plane of Elemental Mind (B)
- V. The Plane of Animal Mind.
- VI. The Plane of Elemental Mind (C).
- VII. The Plane of Human Mind.

The Plane of Mineral Mind comprises the "states or conditions" of the units or entities, or groups and combinations of the same, which animate the forms known to us as "minerals, chemicals, etc." These entities must not be confounded with the molecules, atoms and corpuscles themselves, the latter being merely the material bodies or forms of these entities, just as a man's body is but his material form and not "himself." These entities may be called "souls" in one sense, and are living beings of a low degree of development, life, and mind--just a little more than the units of "living energy" which comprise the higher sub-divisions of the highest Physical Plane. The average mind does not generally attribute the possession of mind, soul, or life, to the mineral kingdom, but all occultists recognize the existence of the same, and modern science is rapidly moving forward to the point-of-view of the Hermetic, in this respect. The molecules, atoms and corpuscles have their "loves and hates"; "likes and dislikes"; "attractions and repulsions". "affinities and non-affinities," etc., and some of the more daring of modern scientific minds have expressed the opinion that the desire and will, emotions and feelings, of the atoms differ only in degree from those of men. We have no time or space to argue this matter here. All occultists know it to be a fact, and others are referred to some of the more recent scientific works for outside corroboration. There

are the usual seven sub-divisions to this plane.

The Plane of Elemental Mind (A) comprises the state or condition, and degree of mental and vital development of a class of entities unknown to the average man, but recognized to occultists. They are invisible to the ordinary senses of man, but, nevertheless, exist and play their part of the Drama of the Universe. Their degree of intelligence is between that of the mineral and chemical entities on the one hand, and of the entities of the plant kingdom on the other. There are seven sub-divisions to this plane, also.

The Plane of Plant Mind, in its seven sub-divisions, comprises the states or conditions of the entities comprising the kingdoms of the Plant World, the vital and mental phenomena of which is fairly well understood by the average intelligent person, many new and interesting scientific works regarding "Mind and Life in Plants" having been published during the last decade. Plants have life, mind and "souls," as well as have the animals, man, and super-man.

The Plane of Elemental Mind (B), in its seven sub-divisions, comprises the states and conditions of a higher form of "elemental" or unseen entities, playing their part in the general work of the Universe, the mind and life of which form a part of the scale between the Plane of Plant Mind and the Plane of Animal Mind, the entities partaking of the nature of both.

The Plane of Animal Mind, in its seven sub-divisions, comprises the states and conditions of the entities, beings, or souls, animating the animal forms of life, familiar to us all. It is not necessary to go into details regarding this kingdom or plane of life, for the animal world is as familiar to us as is our own.

The Plane of Elemental Mind (C), in its seven sub-divisions, comprises those entities or beings, invisible as are all such elemental forms, which partake of the nature of both animal and human life in a degree and in certain combinations. The highest forms are semi-human in intelligence.

The Plane of Human Mind, in its seven sub-divisions, comprises those manifestations of life and mentality which are common to Man, in his various grades, degrees, and divisions. In this connection, we wish to point out the fact that the average man of to-day occupies but the fourth sub-division of the Plane of Human Mind, and only the most intelligent have crossed the borders of the Fifth Sub-Division. It has taken the race millions of years to reach this stage, and it will take many more years for the race to move on to the sixth and seventh sub-divisions, and beyond. But, remember, that there have been races before us which have passed through these degrees, and then on to higher planes. Our own race is the fifth (with stragglers from the fourth) which has set foot upon The Path. And, then there are a few advanced souls of our own race who have outstripped the masses, and who have passed on to the sixth and seventh sub-division, and some few being still further on. The man of the Sixth Sub-Division will be "The Super Man"; he of the Seventh will be "The Over-Man."

In our consideration of the Seven Minor Mental Planes, we have merely referred to the Three Elementary Planes in a general way. We do not wish to go into this subject in detail in this work, for it does not belong to this part of the general philosophy and teachings. But we may say this much, in order to give you a little clearer idea. of the relations of these planes to the more familiar ones -- the Elementary Planes bear the same relation to the Planes of Mineral, Plant, Animal and Human Mentality and Life, that the black keys on the piano do to the white keys. The white keys are sufficient to produce music, but there are certain scales, melodies, and harmonies, in which the black keys play their part, and in which their presence is necessary. They are also necessary as "connecting links" of soul-condition; entity states, etc., between the several other and in certain combinations. The highest forms are semi-human in intelligence.

The Plane of Human Mind, in its seven sub-divisions, comprises those manifestations of life and mentality which are common to Man, in his various grades, degrees, and divisions. In this connection, we wish to point out the fact that the average man of to-day occupies but the fourth sub-division of the Plane of Human Mind, and only the most intelligent have crossed the borders of the Fifth Sub-Division. It has taken the race millions of years to reach this stage, and it will take many more years for the race to move on to the sixth and seventh sub-divisions, and beyond. But, remember, that there have been races before us which have passed through these degrees, and then on to higher planes. Our own race is the fifth (with stragglers from the fourth) which has set foot upon The Path. And, then there are a few advanced souls of our own race who have outstripped the masses, and who have passed on to the sixth and seventh sub-division, and some few being still further on. The man of the Sixth Sub-Division will be "The Super Man"; he of the Seventh will be "The Over-Man."

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Passing on from the Great Mental Plane to the Great Spiritual Plane, what shall we

say? How can we explain these higher states of Being, Life and Mind, to minds as yet unable to grasp and understand the higher sub-divisions of the Plane of Human Mind? The task is impossible. We can speak only in the most general terms. How may Light be described to a man born blind--how sugar, to a man who has never tasted anything sweet--how harmony, to one born deaf?

All that we can say is that the Seven Minor Planes of the Great Spiritual Plane (each Minor Plane having its seven subdivisions) comprise Beings possessing Life, Mind and Form as far above that of man of to-day as the latter is above the earthworm, mineral or even certain forms of Energy or Matter. The Life of these Beings so far transcends ours, that we cannot even think of the details of the same; their minds so far transcend ours, that to them we scarcely seem to "think," and our mental processes seem almost akin to material processes; the Matter of which their forms are composed is of the highest Planes of Matter, nay, some are even said to be "clothed in Pure Energy." What may be said of such Beings?

On the Seven Minor Planes of the Great Spiritual Plane exist Beings of whom we may speak as Angels; Archangels; Demi Gods. On the lower Minor Planes dwell those great souls whom we call Masters and Adepts. Above them come the Great Hierarchies of the Angelic Hosts, unthinkable to man; and above those come those who may without irreverence be called "The Gods," so high in the scale of Being are they, their being, intelligence and power being akin to those attributed by the races of men to their conceptions of Deity. These Beings are beyond even the highest flights of the human imagination, the word "Divine" being the only one applicable to them. Many of these Beings, as well as the Angelic Host, take the greatest interest in the affairs of the Universe and play an important part in its affairs. These Unseen Divinities and Angelic Helpers extend their influence freely and powerfully, in the process of Evolution, and Cosmic Progress. Their occasional intervention and assistance in human affairs have led to the many legends, beliefs, religions and traditions of the race, past and present. They have super-imposed their knowledge and power upon the world, again and again, all under the Law of THE ALL, of course.

But, yet, even the highest of these advanced Beings exist merely as creations of, and in, the Mind of THE ALL, and are subject to the Cosmic Processes and Universal Laws. They are still Mortal. We may call them "gods" if we like, but still. they are but the Elder Brethren of the Race,--the advanced souls who have outstripped their brethren, and who have foregone the ecstasy of Absorption by THE ALL, in order to help the race on its upward journey along The Path. But, they belong to the Universe, and are subject to its conditions--they are mortal--and their plane is below that of Absolute Spirit.

Only the most advanced Hermetists are able to grasp the Inner Teachings regarding the state of existence, and the powers manifested on the Spiritual Planes. The phenomena is so much higher than that of the Mental Planes that a confusion of ideas would surely result from an attempt to describe the same. Only those whose minds have been carefully trained along the lines of the Hermetic Philosophy for years--yes, those who have brought with them from other incarnations the knowledge

acquired previously--can comprehend just what is meant by the Teaching regarding these Spiritual Planes. And much of these Inner Teachings is held by the Hermetists as being too sacred, important and even dangerous for general public dissemination. The intelligent student may recognize what we mean by this when we state that the meaning of "Spirit" as used by the Hermetists is akin to "Living Power"; "Animated Force;" "Inner Essence;" "Essence of Life," etc., which meaning must not be confounded with that usually and commonly employed in connection with the term, i. e., "religious; ecclesiastical; spiritual; ethereal; holy," etc., etc. To occultists the word "Spirit" is used in the sense of "The Animating Principle," carrying with it the idea of Power, Living Energy, Mystic Force, etc. And occultists know that that which is known to them as "Spiritual Power" may be employed for evil as well as good ends (in accordance with the Principle of Polarity), a fact which has been recognized by the majority of religions in their conceptions of Satan, Beelzebub, the Devil, Lucifer, Fallen Angels, etc. And so the knowledge regarding these Planes has been kept in the Holy of Holies in all Esoteric Fraternities and Occult Orders,--in the Secret Chamber of the Temple. But this may be said here, that those who have attained high spiritual powers and have misused them, have a terrible fate in store for them, and the swing of the pendulum of Rhythm will inevitably swing them back to the furthest extreme of Material existence, from which point they must retrace their steps Spiritward, along the weary rounds of The Path, but always with the added torture of having always with them a lingering memory of the heights from which they fell owing to their evil actions. The legends of the Fallen Angels have a basis in actual facts, as all advanced occultists know. The striving for selfish power on the Spiritual Planes inevitably results in the selfish soul losing its spiritual balance and falling back as far as it had previously risen. But to even such a soul, the opportunity of a return is given --and such souls make the return journey, paying the terrible penalty according to the invariable Law.

In conclusion we would again remind you that according to the Principle of Correspondence, which embodies the truth: "As Above so Below; as Below, so Above," all of the Seven Hermetic Principles are in full operation on all of the many planes, Physical Mental and Spiritual. The Principle of Mental Substance of course applies to all the planes, for all are held in the Mind of THE ALL. The Principle of Correspondence manifests in all, for there is a correspondence, harmony and agreement between the several planes. The Principle of Vibration manifests on all planes, in fact the very differences that go to make the "planes" arise from Vibration, as we have explained. The Principle of Polarity manifests on each plane, the extremes of the Poles being apparently opposite and contradictory. The Principle of Rhythm manifests on each Plane, the movement of the phenomena having its ebb and flow, rise and fall, incoming and outgoing. The Principle of Cause and Effect manifests on each Plane, every Effect having its Cause and every Cause having its effect. The Principle of Gender manifests on each Plane, the Creative Energy being always manifest, and operating along the lines of its Masculine and Feminine Aspects.

"As Above so Below; as Below, so Above." This centuries old Hermetic axiom embodies one of the great Principles of Universal Phenomena. As we proceed with our consideration of the remaining Principles, we will see even more clearly the truth of the



universal nature of third great Principle of Correspondence.

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## CHAPTER IX

### VIBRATION

"Nothing rests; everything moves; everything vibrates."--The Kybalion.

The great Third Hermetic Principle--the Principle of Vibration--embodies the truth that Motion is manifest in everything in the Universe--that nothing is at rest--that everything moves, vibrates, and circles. This Hermetic Principle was recognized by some of the early Greek philosophers who embodied it in their systems. But, then, for centuries it was lost sight of by the thinkers outside of the Hermetic ranks. But in the Nineteenth Century physical science re-discovered the truth and the Twentieth Century scientific discoveries have added additional proof of the correctness and truth of this centuries-old Hermetic doctrine. The Hermetic Teachings are that not only is everything in constant movement and vibration, but that the "differences" between the various manifestations of the universal power are due entirely to the varying rate and mode of vibrations. Not only this, but that even THE ALL, in itself, manifests a constant vibration of such an infinite degree of intensity and rapid motion that it may be practically considered as at rest, the teachers directing the attention of the students to the fact that even on the physical plane a rapidly moving object (such as a revolving wheel) seems to be at rest. The Teachings are to the effect that Spirit is at one end of the Pole of Vibration, the other Pole being certain extremely gross forms of Matter. Between these two poles are millions upon millions of different rates and modes of vibration.

Modern Science has proven that all that we call Matter and Energy are but "modes of vibratory motion," and some of the more advanced scientists are rapidly moving toward the positions of the occultists who hold that the phenomena of Mind are likewise modes of vibration or motion. Let us see what science has to say regarding the question of vibrations in matter and energy.

In the first place, science teaches that all matter manifests, in some degree, the vibrations arising from temperature or heat. Be an object cold or hot--both being but degrees of the same things--it manifests certain heat vibrations, and in that sense is in motion and vibration. Then all particles of Matter are in circular movement, from corpuscle to suns. The planets revolve around suns, and many of them turn on their axes. The suns move around greater central points, and these are believed to move around still greater, and so on, ad infinitum. The molecules of which the particular kinds

of Matter are composed are in a state of constant vibration and movement around each other and against each other. The molecules are composed of Atoms, which, likewise, are in a state of constant movement and vibration. The atoms are composed of Corpuscles, sometimes called "electrons," "ions," etc., which also are in a state of rapid motion, revolving around each other, and which manifest a very rapid state and mode of vibration. And, so we see that all forms of Matter manifest Vibration, in accordance with the Hermetic Principle of Vibration.

And so it is with the various forms of Energy. Science teaches that Light, Heat, Magnetism and Electricity are but forms of vibratory motion connected in some way with, and probably emanating from the Ether. Science does not as yet attempt to explain the nature of the phenomena known as Cohesion, which is the principle of Molecular Attraction; nor Chemical Affinity, which is the principle of Atomic Attraction; nor Gravitation (the greatest mystery of the three), which is the principle of attraction by which every particle or mass of Matter is bound to every other particle or mass. These three forms of Energy are not as yet understood by science, yet the writers incline to the opinion that these too are manifestations of some form of vibratory energy, a fact which the Hermetists have held and taught for ages past.

The Universal Ether, which is postulated by science without its nature being understood clearly, is held by the Hermetists to be but a higher manifestation of that which is erroneously called matter--that is to say, Matter at a higher degree of vibration-and is called by them "The Ethereal Substance." The Hermetists teach that this Ethereal Substance is of extreme tenuity and elasticity, and pervades universal space, serving as a medium of transmission of waves of vibratory energy, such as heat, light, electricity, magnetism, etc. The Teachings are that The Ethereal Substance is a connecting link between the forms of vibratory energy known as "Matter" on the one hand, and "Energy or Force" on the other; and also that it manifests a degree of vibration, in rate and mode, entirely its own.

Scientists have offered the illustration of a rapidly moving wheel, top, or cylinder, to show the effects of increasing rates of vibration. The illustration supposes a wheel, top, or revolving cylinder, running at a low rate of speed--we will call this revolving thing "the object" in following out the illustration. Let us suppose the object moving slowly. It may be seen readily, but no sound of its movement reaches the ear. The speed is gradually increased. In a few moments its movement becomes so rapid that a deep growl or low note may be heard. Then as the rate is increased the note rises one in the musical scale. Then, the motion being still further increased, the next highest note is distinguished. Then, one after another, all the notes of the musical scale appear, rising higher and higher as the motion is increased. Finally when the motions have reached a certain rate the final note perceptible to human ears is reached and the shrill, piercing shriek dies away, and silence follows. No sound is heard from the revolving object, the rate of motion being so high that the human ear cannot register the vibrations. Then comes the perception of rising degrees of Heat. Then after quite a time the eye catches a glimpse of the object becoming a dull dark reddish color. As the rate increases, the red becomes brighter. Then as the speed is increased, the red melts into an orange.

Then the orange melts into a yellow. Then follow, successively, the shades of green, blue, indigo, and finally violet, as the rate of speed increases. Then the violet shades away, and all color disappears, the human eye not being able to register them. But there are invisible rays emanating from the revolving object, the rays that are used in photographing, and other subtle rays of light. Then begin to manifest the peculiar rays known as the "X Rays," etc., as the constitution of the object changes. Electricity and Magnetism are emitted when the appropriate rate of vibration is attained.

When the object reaches a certain rate of vibration its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms, following the Principle of Vibration, are separated into the countless corpuscles of which they are composed. And finally, even the corpuscles disappear and the object may be said to be composed of The Ethereal Substance. Science does not dare to follow the illustration further, but the Hermetists teach that if the vibrations be continually increased the object would mount up the successive states of manifestation and would in turn manifest the various mental stages, and then on Spiritward, until it would finally re-enter THE ALL, which is Absolute Spirit. The "object," however, would have ceased to be an "object" long before the stage of Ethereal Substance was reached, but otherwise the illustration is correct inasmuch as it shows the effect of constantly increased rates and modes of vibration. It must be remembered, in the above illustration, that at the stages at which the "object" throws off vibrations of light, heat, etc., it is not actually "resolved" into those forms of energy (which are much higher in the scale), but simply that it reaches a degree of vibration in which those forms of energy are liberated, in a degree, from the confining influences of its molecules, atoms and corpuscles, as the case may be. These forms of energy, although much higher in the scale than matter, are imprisoned and confined in the material combinations, by reason of the energies manifesting through, and using material forms, but thus becoming entangled and confined in their creations of material forms, which, to an extent, is true of all creations, the creating force becoming involved in its creation.

But the Hermetic Teachings go much further than do those of modern science. They teach that all manifestation of thought, emotion, reason, will or desire, or any mental state or condition, are accompanied by vibrations, a portion of which are thrown off and which tend to affect the minds of other persons by "induction." This is the principle which produces the phenomena of "telepathy"; mental influence, and other forms of the action and power of mind over mind, with which the general public is rapidly becoming acquainted, owing to the wide dissemination of occult knowledge by the various schools, cults and teachers along these lines at this time.

Every thought, emotion or mental state has its corresponding rate and mode of vibration. And by an effort of the will of the person, or of other persons, these mental states may be reproduced, just as a musical tone may be reproduced by causing an instrument to vibrate at a certain rate - just as color may be reproduced in the same way. By a knowledge of the Principle of Vibration, as applied to Mental Phenomena, one may polarize his mind at any degree he wishes, thus gaining a perfect control over his mental states, moods, etc. In the same way he may affect the minds of others,

producing the desired mental states in them. In short, he may be able to produce on the Mental Plane that which science produces on the Physical Plane-namely, "Vibrations at Will." This power of course may be acquired only by the proper instruction, exercises, practice, etc., the science being that of Mental Transmutation, one of the branches of the Hermetic Art.

A little reflection on what we have said will show the student that the Principle of Vibration underlies the wonderful phenomena of the power manifested by the Masters and Adepts, who are able to apparently set aside the Laws of Nature, but who, in reality, are simply using one law against another; one principle against others; and who accomplish their results by changing the vibrations of material objects, or forms of energy, and thus perform what are commonly called "miracles."

As one of the old Hermetic writers has truly said: "He who understands the Principle of Vibration, has grasped the sceptre of Power."

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### CHAPTER X

#### POLARITY

"Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."--The Kybalion.

The great Fourth Hermetic Principle--the Principle of Polarity embodies the truth that all manifested things have "two sides"; "two aspects"; "two poles"; a "pair of opposites," with manifold degrees between the two extremes. The old paradoxes, which have ever perplexed the mind of men, are explained by an understanding of this Principle. Man has always recognized something akin to this Principle, and has endeavored to express it by such sayings, maxims and aphorisms as the following: "Everything is and isn't, at the same time"; "all truths are but half-truths"; "every truth is half-false"; "there are two sides to everything"- "there is a reverse side to every shield," etc., etc. The Hermetic Teachings are to the effect that the difference between things seemingly diametrically opposed to each other is merely a matter of degree. It teaches that "the pairs of opposites may be reconciled," and that "thesis and anti-thesis are identical in nature, but different in degree"; and that the "universal reconciliation of opposites" is effected by a recognition of this Principle of Polarity. The teachers claim

that illustrations of this Principle may be had on every hand, and from an examination into the real nature of anything. They begin by showing that Spirit and Matter are but the two poles of the same thing, the intermediate planes being merely degrees of vibration. They they show that THE ALL and The Many are the same, the difference being merely a matter of degree of Mental Manifestation. Thus the LAW and Laws are the two opposite poles of one thing. Likewise, PRINCIPLE and Principles. Infinite Mind and finite minds.

Then passing on to the Physical Plane, they illustrate the Principle by showing that Heat and Cold are identical in nature, the differences being merely a matter of degrees. The thermometer shows many degrees of temperature, the lowest pole being called "cold," and the highest "heat." Between these two poles are many degrees of "heat" or "cold," call them either and you are equally correct. The higher of two degrees is always "warmer," while the lower is always "colder." There is no absolute standard-all is a matter of degree. There is no place on the thermometer where heat ceases and cold begins. It is all a matter of higher or lower vibrations. The very terms "high" and "low," which we are compelled to use, are but poles of the same thing-the terms are relative. So with "East and West"- travel around the world in an eastward direction, and you reach a point which is called west at your starting point, and you return from that westward point. Travel far enough North, and you will find yourself traveling South, or vice versa.

Light and Darkness are poles of the same thing, with many degrees between them. The musical scale is the same-starting with "C" you move upward until you reach another "C" and so on, the differences between the two ends of the board being the same, with many degrees between the two extremes. The scale of color is the same-higher and lower vibrations being the only difference between high violet and low red. Large and Small are relative. So are Noise and Quiet; Hard and Soft follow the rule. Likewise Sharp and Dull. Positive and Negative are two poles of the same thing, with countless degrees between them.

Good and Bad are not absolute we call one end of the scale Good and the other Bad, or one end Good and the other Evil, according to the use of the terms. A thing is "less good" than the thing higher in the scale; but that "less good" thing, in turn, is "more good" than the thing next below it-and so on, the "more or less" being regulated by the position on the scale.

And so it is on the Mental Plane. "Love and. Hate" are generally regarded as being things diametrically opposed to each other; entirely different; unreconcilable. But we apply the Principle of Polarity; we find that there is no such thing as Absolute Love or Absolute Hate, as distinguished from each other. The two are merely terms applied to the two poles of the same thing. Beginning at any point of the scale we find "more love," or "less hate," as we ascend the scale; and "more hate" or "less love" as we descend this being true no matter from what point, high or low, we may start. There are degrees of Love and Hate, and there is a middle point where "Like and Dislike" become so faint that it is difficult to distinguish between them. Courage and Fear come under the same

rule. The Pairs of Opposites exist everywhere. Where you find one thing you find its opposite-the two poles.

And it is this fact that enables the Hermetist to transmute one mental state into another, along the lines of Polarization. Things belonging to different classes cannot be transmuted into each other, but things of the same class may be changed, that is, may have their polarity changed. Thus Love never becomes East or West, or Red or Violet-but it may and often does turn into Hate and likewise Hate may be transformed into Love, by changing its polarity. Courage may be transmuted into Fear, and the reverse. Hard things may be rendered Soft. Dull things become Sharp. Hot things become Cold. And so on, the transmutation always being between things of the same kind of different degrees. Take the case of a Fearful man. By raising his mental vibrations along the line of Fear-Courage, he can be filled with the highest degree of Courage and Fearlessness. And, likewise, the Slothful man may change himself into an Active, Energetic individual simply by polarizing along the lines of the desired quality.

The student who is familiar with the processes by which the various schools of Mental Science, etc., produce changes in the mental states of those following their teachings, may not readily understand the principle underlying- many of these changes. When, however, the Principle of Polarity is once grasped, and it is seen that the mental changes are occasioned by a change of polarity-a sliding along the same scale-the matter is readily understood. The change is not in the nature of a transmutation of one thing into another thing entirely different-but is merely a change of degree in the same things, a vastly important difference. For instance, borrowing an analogy from the Physical Plane, it is impossible to change Heat into Sharpness, Loudness, Highness, etc., but Heat may readily be transmuted into Cold, simply by lowering the vibrations. In the same way Hate and Love are mutually transmutable; so are Fear and Courage. But Fear cannot be transformed into Love, nor can Courage be transmuted into Hate. The mental states belong to innumerable classes, each class of which has its opposite poles, along which transmutation is possible.

The student will readily recognize that in the mental states, as well as in the phenomena of the Physical Plane, the two poles may be classified as Positive and Negative, respectively. Thus Love is Positive to Hate; Courage to Fear; Activity to Non-Activity, etc., etc. And it will also be noticed that even to those unfamiliar with the Principle of Vibration, the Positive pole seems to be of a higher degree than the Negative, and readily dominates it. The tendency of Nature is in the direction of the dominant activity of the Positive pole.

In addition to the changing of the poles of one's own mental states by the operation of the art of Polarization, the phenomena of Mental Influence, in its manifold phases, shows us that the principle may be extended so as to embrace the phenomena of the influence of one mind over that of another, of which so much has been written and taught of late years. When it is understood that Mental Induction is possible, that is that mental states may be produced by "induction" from others, then we can readily see how a certain rate of vibration, or polarization of a certain mental state, may be

communicated to another person, and his polarity in that class of mental states thus changed. It is along this principle that the results of many of the "mental treatments" are obtained. For instance, a person is "blue," melancholy and full of fear. A mental scientist bringing his own mind up to the desired vibration by his trained will, and thus obtaining the desired polarization in his own case, then produces a similar mental state in the other by induction, the result being that the vibrations are raised and the person polarizes toward the Positive end of the scale instead toward the Negative, and his Fear and other negative emotions are transmuted to Courage and similar positive mental states. A little study will show you that these mental changes are nearly all along the line of Polarization, the change being one of degree rather than of kind.

A knowledge of the existence of this great Hermetic Principle will enable the student to better understand his own mental states, and those of other people. He will see that these states are all matters of degree, and seeing thus, he will be able to raise or lower the vibration at will-to change his mental poles, and thus be Master of his mental states, instead of being their servant and slave. And by his knowledge he will be able to aid his fellows intelligently and by the appropriate methods change the polarity when the same is desirable. We advise all students to familiarize themselves with this Principle of Polarity, for a correct understanding of the same will throw light on many difficult subjects.

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### CHAPTER XI

#### RHYTHM

"Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right, is the measure of the swing to the left; rhythm compensates"--The Kybalion.

The great Fifth Hermetic Principle-the Principle of Rhythm-embodies the truth that in everything there is manifested a measured motion; a to-and-from movement; a flow and inflow; a swing forward and backward; a pendulum-like movement; a tide-like ebb and flow; a high-tide and a low-tide; between the two-poles manifest on the physical, mental or spiritual planes. The Principle of rhythm is closely connected with the Principle of Polarity described in the preceding chapter. Rhythm manifests between the two poles established by the Principle of Polarity. This does not mean, however, that the pendulum of Rhythm swings to the extreme poles, for this rarely happens; in fact, it is

difficult to establish the extreme polar opposites in the majority of cases. But the swing is ever "toward" first one pole and then the other.

There is always an action and reaction; an advance and a retreat; a rising and sinking; manifested in all of the airs and phenomena of the Universe. Suns, worlds, men, animals, plants, minerals, forces, energy, mind and matter, yes, even Spirit, manifests this Principle. The Principle manifests in the creation and destruction of worlds; in the rise and fall of nations in the life history of all things; and finally in the mental states of Man.

Beginning with the manifestations of Spirit-of THE ALL-it will be noticed that there is ever the Outpouring and the Indrawing; the "Outbreathing and Inbreathing of Brahm," as the Brahmans word it. Universes are created; reach their extreme low point of materiality; and then begin in their upward swing. Suns spring into being, and then their height of power being reached, the process of retrogression begins, and after aeons they become dead masses of matter, awaiting another impulse which starts again their inner energies into activity and a new solar life cycle is begun. And thus it is with all the worlds; they are born, grow and die; only to be reborn. And thus it is with all the things of shape and form; they swing from action to reaction; from birth to death; from activity to inactivity- and then back again. Thus it is with all living things they are born, grow, and die-and then are reborn. So it is with all great movements, philosophies, creeds, fashions, governments, nations, and all else-birth, growth, maturity, decadence, death-and then new birth. The swing of the pendulum is ever in evidence.

Night follows day; and day night. The pendulum swings from Summer to Winter, and then back again. The corpuscles, atoms, molecules, and all masses of matter, swing around the circle of their nature. There is no such thing as absolute rest, or cessation from movement, and all movement partakes of rhythm. The Principle is of universal application. It may be applied to any question, or phenomena of any of the many planes of life. It may be applied to all phases of human activity.

There is always the Rhythmic swing from one pole to the other. The Universal Pendulum is ever in motion. The Tides of Life flow in and out, according to Law.

The Principle of rhythm is well understood by modern science, and is considered a universal law as applied to material things. But the Hermetists carry the principle much further, and know that its manifestations and influence extend to the mental activities of Man, and that it accounts for the bewildering succession of moods, feelings and other annoying and perplexing changes that we notice in ourselves. But the Hermetists by studying the operations of this Principle have learned to escape some of its activities by Transmutation.

The Hermetic Masters long since discovered that while the Principle of Rhythm was invariable, and ever in evidence in mental phenomena, still there were two planes of its manifestation so far as mental phenomena are concerned. They discovered that there were two general planes of Consciousness, the Lower and the Higher, the



understanding of which fact enabled them to rise to the higher plane and thus escape the swing of the Rhythmic pendulum which manifested on the lower plane. In other words, the swing of the pendulum occurred on the Unconscious Plane, and the Consciousness was not affected. This they call the Law of Neutralization. Its operations consist in the raising of the Ego above the vibrations of the Unconscious Plane of mental activity, so that the negative-swing of the pendulum is not manifested in consciousness, and therefore they are not affected. It is akin to rising above a thing and letting it pass beneath you. The Hermetic Master, or advanced student, polarizes himself at the desired pole, and by a process akin to "refusing" to participate in the backward swing or, if you prefer, a "denial" of its influence over him, he stands firm in his polarized position, and allows the mental pendulum to swing back along the unconscious plane. All individuals who have attained any degree of self-mastery, accomplish this, more or less unknowingly, and by refusing to allow their moods and negative mental states to affect them, they apply the Law of Neutralization. The Master, however, carries this to a much higher degree of proficiency, and by the use of his Will he attains a degree of Poise and Mental Firmness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

The importance of this will be appreciated by any thinking person who realizes what creatures of moods, feelings and emotion the majority of people are, and how little mastery of themselves they manifest. If you will stop and consider a moment, you will realize how much these swings of Rhythm have affected you in your life-how a period of Enthusiasm has been invariably followed by an opposite feeling and mood of Depression. Likewise, your moods and periods of Courage have been succeeded by equal moods of Fear. And so it has ever been with the majority of persons-tides of feeling have ever risen and fallen with them, but they have never suspected the cause or reason of the mental phenomena. An understanding of the workings of this Principle will give one the key to the Mastery of these rhythmic swings of feeling, and will enable him to know himself better and to avoid being carried away by these inflows and outflows. The Will is superior to the conscious manifestation of this Principle, although the Principle itself can never be destroyed. We may escape its effects, but the Principle operates, nevertheless. The pendulum ever swings, although we may escape being carried along with it.

There are other features of the operation of this Principle of Rhythm of which we wish to speak at this point. There comes into its operations that which is known as the Law of Compensation. One of the definitions or meanings of the word "Compensate" is, "to counterbalance" which is the sense in which the Hermetists use the term. It is this Law of Compensation to which the Kybalion refers when it says: "The measure of the swing to the right is the measure of the swing to the left; rhythm, compensates."

The Law of Compensation is that the swing in one direction determines the swing in the opposite direction, or to the opposite pole-the one balances, or counterbalances, the other. On the Physical Plane we see many examples of this Law. The pendulum of the clock swings a certain distance to the right, and then an equal distance to the left. The

seasons balance each other in the same way. The tides follow the same Law. And the same Law is manifested in all the phenomena of Rhythm. The pendulum, with a short swing in one direction, has but a short swing- in the other; while the long swing to the right invariably means the long swing to the left.

An object hurled upward to a certain height has an equal distance to traverse on its return. The force with which a projectile is sent upward a mile is reproduced when the projectile returns to the earth on its return journey. This Law is constant on the Physical Plane, as reference to the standard authorities will show you.

But the Hermetists carry it still further. They teach that a man's mental states are subject to the same Law. The man who enjoys keenly, is subject to keen suffering; while he who feels but little pain is capable of feeling but little joy. The pig suffers but little mentally, and enjoys but little-he is compensated. And on the other hand, there are other animals who enjoy keenly, but whose nervous organism and temperament cause them to suffer exquisite degrees of pain. and so it is with Man. There are temperaments which permit of but low degrees of enjoyment, and equally low degrees of suffering; while there are others which permit the most intense enjoyment, but also the most intense suffering. The rule is that the capacity for pain and pleasure, in each individual, are balanced. The Law of Compensation is in full operation here. But the Hermetists go still further in this matter. They teach that before one is able to enjoy a certain degree of pleasure, he must have swung as far, proportionately, toward the other pole of feeling. They hold, however, that the Negative is precedent to the Positive in this matter, that is to say that in experiencing a certain degree of pleasure it does not follow that he will have to "pay up for it" with a corresponding degree of pain; on the contrary, the pleasure is the Rhythmic swing, according to the Law of Compensation, for a degree of pain previously experienced either in the present life, or in a previous incarnation. This throws a new light on the Problem of Pain.

The Hermetists regard the chain of lives as continuous, and as forming a part of one life of the individual, so that in consequence the rhythmic swing is understood in this way, while it would be without meaning unless the truth of reincarnation is admitted.

But the Hermetists claim that the Master or advanced student is able, to a great degree, to escape the swing toward Pain, by the process of Neutralization before mentioned. By rising on to the higher plane of the Ego, much of the experience that comes to those dwelling on the lower plane is avoided and escaped.

The Law of Compensation plays an important part in the lives of men and women. It will be noticed that one generally "pays the price" of anything he possesses or lacks. If he has one thing, he lacks another-the balance is struck. No one can "keep his penny and have the bit of cake" at the same time Everything has its pleasant and unpleasant sides. The things that one gains are always paid for by the things that one loses.. The rich possess much that the poor lack, while the poor often possess things that are beyond the reach of the rich. The millionaire may have the inclination toward feasting, and the wealth wherewith to secure all the dainties and luxuries of the table, while he

lacks the appetite to enjoy the same; he envies the appetite and digestion of the laborer who lacks the wealth and inclinations of the millionaire, and who gets more pleasure from his plain food than the millionaire could obtain even if his appetite were not jaded, nor his digestion ruined, for the wants, habits and inclinations differ. And so it is through life. The Law of Compensation is ever in operation, striving to balance and counter-balance, and always succeeding in time, even though several lives may be required for the return swing of the Pendulum of Rhythm.

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### CHAPTER XII

#### CAUSATION

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law."--The Kybalion.

The great Sixth Hermetic Principle- -the Principle of Cause and Effect-embodies the truth that Law pervades the Universe; that nothing happens by Chance that Chance is merely a term indicating cause existing but not recognized or perceived that phenomena is continuous, without break or exception.

The Principle of Cause and Effect underlies all scientific thought, ancient and modern, and was enunciated by the Hermetic Teachers in the earliest days. While many and varied disputes between the many schools of thought have since arisen, these disputes have been principally upon the details of the operations of the Principle, and still more often upon the meaning of certain words. The underlying Principle of Cause and Effect has been accepted as correct by practically all the thinkers of the world worthy of the name. To think otherwise would be to take the phenomena of the universe from the domain of Law and Order, and to relegate it; to the control of the imaginary something which men have called "Chance."

A little consideration will show anyone that there is in reality no such thing as pure chance. Webster defines the word "Chance" as follows: "A supposed agent or mode of activity other than a force, law or purpose; the operation or activity of such agent; the supposed effect of such an agent; a happening; fortuity; casualty, etc." But a little consideration will show you that there can be no such agent as "Chance," in the sense of something outside of Law-something outside of Cause and Effect. How could there be a something acting in the phenomenal universe, independent of the laws, order, and continuity of the latter? Such a something would be entirely independent of the orderly

trend of the universe, and therefore superior to it. We can imagine nothing outside of THE ALL being outside of the Law, and that only because THE ALL is the LAW in itself. There is no room in the universe for a something outside of and independent of Law. The existence of such a Something would render all Natural Laws ineffective, and would plunge the universe into chaotic disorder and lawlessness. A careful examination will show that what we call "Chance" is merely an expression relating to obscure causes; causes that we cannot perceive; causes that we cannot understand. The word Chance is derived from a word Meaning "to fall" (as the falling of dice), the idea being that the fall of the dice (and many other happenings) are merely a "happening" unrelated to any cause. And this is the sense in which the term is generally employed. But when the matter is closely examined, it is seen that there is no chance whatsoever about the fall of the dice. Each time a die falls, and displays a certain number, it obeys a law as infallible as that which governs the revolution of the planets around the sun. Back of the fall of the die are causes, or chains of causes, running back further than the mind can follow. The position of the die in the box; the amount of muscular energy expended in the throw; the condition of the table, etc., etc., all are causes, the effect of which may be seen. But back of these seen causes there are chains of unseen preceding causes, all of which had a bearing upon the number of the die which fell uppermost.

If a die be cast a great number of times, it will be found that the numbers shown will be about equal, that is, there will be an equal number of one-spot, two-spot, etc., coming uppermost. Toss a penny in the air, and it may come down either "heads" or "tails"; but make a sufficient number of tosses, and the heads and tails will about even up. This is the operation of the law of average. But both the average and the single toss come under the Law of Cause and Effect, and if we were able to examine into the preceding causes, it would be clearly seen that it was simply impossible for the die to fall other than it did, under the same circumstances and at the same time. Given the same causes, the same results will follow. There is always a "cause" and a "because" to every event. Nothing ever "happens" without a cause, or rather a chain of causes.

Some confusion has arisen in the minds of persons considering this Principle, from the fact that they were unable to explain how one thing could cause another thing—that is, be the "creator" of the second thing. As a matter of fact, no "thing" ever causes or "creates" another "thing." Cause and Effect deals merely with "events." An "event" is that which comes, arrives or happens, as a result or consequent of some preceding event. No event "creates" another event, but is merely a preceding link in the great orderly chain of events flowing from the creative energy of THE ALL. There is a continuity between all events precedent, consequent and subsequent. There is a relation existing between everything that has gone before, and everything that follows. A stone is dislodged from a mountain side and crashes through a roof of a cottage in the valley below. At first sight we regard this as a chance effect, but when we examine the matter we find a great chain of causes behind it. In the first place there was the rain which softened the earth supporting the stone and which allowed it to fall; then back of that was the influence of the sun, other rains, etc., which gradually disintegrated the piece of rock from a larger piece; then there were the causes which led to the formation of the mountain, and its upheaval by convulsions of nature, and so on ad infinitum. Then

we might follow up the causes behind the rain, etc. Then we might consider the existence of the roof. In short, we would soon find ourselves involved in a mesh of cause and effect, from which we would soon strive to extricate ourselves.

Just as a man has two parents, and four grandparents, and eight great-grandparents, and sixteen great-great-grandparents, and so on until when, say, forty generations are calculated the numbers of ancestors run into many millions--so it is with the number of causes behind even the most trifling event or phenomena, such as the passage of a tiny speck of soot before your eye. It is not an easy matter to trace the bit of soot back to the early period of the world's history when it formed a part of a massive tree-trunk, which was afterward converted into coal, and so on, until as the speck of soot it now passes before your vision on its way to other adventures. And a mighty chain of events, causes and effects, brought it to its present condition, and the later is but one of the chain of events which will go to produce other events hundreds of years from now. One of the series of events arising from the tiny bit of soot was the writing of these lines, which caused the typesetter to perform certain work; the proofreader to do likewise; and which will arouse certain thoughts in your mind, and that of others, which in turn will affect others, and so on, and on, and on, beyond the ability of man to think further--and all from the passage of a tiny bit of soot, all of which shows the relativity and association of things, and the further fact that "there is no great; there is no small, in the mind that causeth all."

Stop to think a moment. If a certain man had not met a certain maid, away back in the dim period of the Stone Age you who are now reading these lines would not now be here. And if, perhaps, the same couple had failed to meet, we who now write these lines would not now be here. And the very act of writing, on our part, and the act of reading, on yours, will affect not only the respective lives of yourself and ourselves, but will also have a direct, or indirect, affect upon many other people now living and who will live in the ages to come. Every thought we think, every act we perform, has its direct and indirect results which fit into the great chain of Cause and Effect.

We do not wish to enter into a consideration of Free Will, or Determinism, in this work, for various reasons. Among the many reasons, is the principal one that neither side of the controversy is entirely right--in fact, both sides are partially right, according to the Hermetic Teachings. The Principle of Polarity shows that both are but Half-Truths the opposing poles of Truth. The Teachings are that a man may be both Free and yet bound by Necessity, depending upon the meaning of the terms, and the height of Truth from which the matter is examined. The ancient writers express the matter thus: "The further the creation is from the Centre, the more it is bound; the nearer the Centre it reaches, the nearer Free is it"

The majority of people are more or less the slaves of heredity, environment, etc., and manifest very little Freedom. They are swayed by the opinions, customs and thoughts of the outside world, and also by their emotions, feelings, moods, etc. They manifest no Mastery, worthy of the name. They indignantly repudiate this assertion, saying, "Why, I certainly am free to act and do as I please--I do just what I want to do,"

but they fail to explain whence arise the "want to" and "as I please." What makes them "want to" do one thing in preference to another; what makes them "please" to do this, and not do that? Is there no "because" to their "pleasing" and "Wanting"? The Master can change these "pleases" and "wants" into others at the opposite end of the mental pole. He is able to "Will to will," instead of to will because some feeling, mood, emotion, or environmental suggestion arouses a tendency or desire within him so to do.

The majority of people are carried along like the falling stone, obedient to environment, outside influences and internal moods, desires, etc., not to speak of the desires and wills of others stronger than themselves, heredity, environment, and suggestion, carrying them along without resistance on their part, or the exercise of the Will. Moved like the pawns on the checkerboard of life, they play their parts and are laid aside after the game is over. But the Masters, knowing the rules of the game, rise above the plane of material life, and placing themselves in touch with the higher powers of their nature, dominate their own moods, characters, qualities, and polarity, as well as the environment surrounding them and thus become Movers in the game, instead of Pawns-Causes instead of Effects. The Masters do not escape the Causation of the higher planes, but fall in with the higher laws, and thus master circumstances on the lower plane. They thus form a conscious part of the Law, instead of being mere blind instruments. While they Serve on the Higher Planes, they Rule on the Material Plane.

But, on higher and on lower, the Law is always in operation. There is no such things as Chance. The blind goddess has been abolished by Reason. We are able to see now, with eyes made clear by knowledge, that everything is governed by Universal Law-that the infinite number of laws are but manifestations of the One Great Law-the LAW which is THE ALL. It is true indeed that not a sparrow drops unnoticed by the Mind of THE ALL that even the hairs on our head are numbered-as the scriptures have said There is nothing outside of Law; nothing that happens contrary to it. And yet, do not make the mistake of supposing that Man is but a blind automaton-far from that. The Hermetic Teachings are that Man may use Law to overcome laws, and that the higher will always prevail against the lower, until at last he has reached the stage in which he seeks refuge in the LAW itself, and laughs the phenomenal laws to scorn. Are you able to grasp the inner meaning of this?

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### CHAPTER XIII

#### GENDER

"Gender is in everything; everything has its Masculine and Feminine Principles;

Gender manifests on all planes."--The Kybalion.

The great Seventh Hermetic Principle-the Principle of Gender-embodies the truth that there is Gender manifested in everything-that the Masculine and Feminine principles are ever present and active in all phases of phenomena, on each and every plane of life. At this point we think it well to call your attention to the fact that Gender, in its Hermetic sense, and Sex in the ordinarily accepted use of the term, are not the same.

The word "Gender" is derived from the Latin root meaning "to beget; to procreate; to generate; to create; to produce." A moment's consideration will show you that the word has a much broader and more general meaning than the term "Sex," the latter referring to the physical distinctions between male and female living things. Sex is merely a manifestation of Gender on a certain plane of the Great Physical Plane-the plane of organic life. We wish to impress this distinction upon your minds, for the reason that certain writers, who have acquired a smattering of the Hermetic Philosophy, have sought to identify this Seventh Hermetic Principle with wild and fanciful, and often reprehensible, theories and teachings regarding Sex.

The office of Gender is solely that of creating, producing, generating, etc., and its manifestations are visible on every plane of phenomena. It is somewhat difficult to produce proofs of this along scientific lines, for the reason that science has not as yet recognized this Principle as of universal application. But still some proofs are forthcoming from scientific sources. In the first place, we find a distinct manifestation of the Principle of Gender among the corpuscles, ions, or electrons, which constitute the basis of Matter as science now knows the latter, and which by forming certain combinations form the Atom, which until lately was regarded as final and indivisible.

The latest word of science is that the atom is composed of a multitude of corpuscles, electrons, or ions (the various names being applied by different authorities) revolving around each other and vibrating at a high degree and intensity. But the accompanying statement is made that the formation of the atom is really due to the clustering of negative corpuscles around a positive one---the positive corpuscles seeming to exert a certain influence upon the negative corpuscles, causing the latter to assume certain combinations and thus "create" or "generate" an atom. This is in line with the most ancient Hermetic Teachings, which have always identified the Masculine principle of Gender with the "Positive," and the Feminine with the "Negative" Poles of Electricity (so called).

Now a word at this point regarding this identification. The public mind has formed an entirely erroneous impression regarding the qualities of the so-called "Negative" pole of electrified or magnetized Matter. The terms Positive and Negative are very wrongly applied to this phenomenon by science. The word Positive means something real and strong, as compared with a Negative unreality or weakness. Nothing is further from the real facts of electrical phenomenon. The so-called Negative pole of the battery is really the pole in and by which the generation or production of new forms and energies is manifested. There is nothing "negative" about it. The best scientific authorities now use

the word "Cathode" in place of "Negative," the word Cathode coming from the Greek root meaning "descent; the path of generation, etc," From the Cathode pole emerge the swarm of electrons or corpuscles; from the same pole emerge those wonderful "rays" which have revolutionized scientific conceptions during the past decade. The Cathode pole is the Mother of all of the strange phenomena which have rendered useless the old text-books, and which have caused many long accepted theories to be relegated to the scrap-pile of scientific speculation. The Cathode, or Negative Pole, is the Mother Principle of Electrical Phenomena, and of the finest forms of matter as yet known to science. So you see we are justified in refusing to use the term "Negative" in our consideration of the subject, and in insisting upon substituting the word "Feminine" for the old term. The facts of the case bear us out in this, without taking the Hermetic Teachings into consideration. And so we shall use the word "Feminine" in the place of "Negative" in speaking of that pole of activity.

The latest scientific teachings are that the creative corpuscles or electrons are Feminine (science says "they are composed of negative electricity"-we say they are composed of Feminine energy). A Feminine corpuscle becomes detached from, or rather leaves, a Masculine corpuscle, and starts on a new career. It actively seeks a union with a Masculine corpuscle, being urged thereto by the natural impulse to create new forms of Matter or Energy. One writer goes so far as to use the term "it at once seeks, of its own volition, a union, " etc. This detachment and uniting form the basis of the greater part of the activities of the chemical world. When the Feminine corpuscle unites with a Masculine corpuscle, a certain process is begun. The Feminine particles vibrate rapidly under the influence of the Masculine energy, and circle rapidly around the latter. The result is the birth of a new atom. This new atom is really composed of a union of the Masculine and Feminine electrons, or corpuscles, but when the union is formed the atom is a separate thing, having certain properties, but no longer manifesting the property of free electricity. The process of detachment or separation of the Feminine electrons is called "ionization." These electrons, or corpuscles, are the most active workers in Nature's field. Arising from their unions, or combinations, manifest the varied phenomena of light, heat, electricity, magnetism, attraction, repulsion, chemical affinity and the reverse, and similar phenomena. And all this arises from the operation of the Principle of Gender on the plane of Energy.

The part of the Masculine principle seems to be that of directing a certain inherent energy toward the Feminine principle, and thus starting into activity the creative processes. But the Feminine principle is the one always doing the active creative work-and this is so on all planes. And yet, each principle is incapable of operative energy without the assistance of the other. In some of the forms of life, the two principles are combined in one organism. For that matter, everything in the organic world manifests both genders-there is always the Masculine present in the Feminine form, and the Feminine present in the Masculine form. The Hermetic Teachings include much regarding the operation of the two principles of Gender in the production and manifestation of various forms of energy, etc., but we do not deem it expedient to go into detail regarding the same at this point, because we are unable to back up the same with scientific proof, for the reason that science has not as yet progressed thus far. But



the example we have given you of the phenomena of the electrons or corpuscles will show you that science is on the right path, and will also give you a general idea of the underlying principles.

Some leading scientific investigators have announced their belief that in the formation of crystals there was to be found something that corresponded to "sex activity" which is another straw showing the direction the scientific winds are blowing. And each year will bring other facts to corroborate the correctness of the Hermetic Principle of Gender. It will be found that Gender is in constant operation and manifestation in the field of inorganic matter, and in the field of Energy or Force. Electricity is now generally regarded as the "Something" into which all other forms of energy seem to melt or dissolve. The "Electrical Theory of the Universe" is the latest scientific doctrine, and is growing rapidly in popularity and general acceptance. And it thus follows that if we are able to discover in the phenomena of electricity-even at the very root and source of its manifestations a clear and unmistakable evidence of the presence of Gender and its activities, we are justified in asking you to believe that science at last has offered proofs of the existence in all universal phenomena of that great Hermetic Principle-the Principle of Gender.

It is not necessary to take up your time with the well known phenomena of the "attraction and repulsion" of the atoms; chemical affinity; the "loves and hates" of the atomic particles; the attraction or cohesion between the molecules of matter. These facts are too well known to need extended comment from us. But, have you ever considered that all of these things are manifestations of the Gender Principle? Can you not see that the phenomena is "on all fours" with that of the corpuscles or electrons? And more than this, can you not see the reasonableness of the Hermetic Teachings which assert that the very Law of Gravitation-that strange attraction by reason of which all particles and bodies of matter in the universe tend toward each other is but another manifestation of the Principle of Gender, which operates in the direction of attracting the Masculine to the Feminine energies, and vice versa? We cannot offer you scientific proof of this at this time-but examine the phenomena in the light of the Hermetic Teachings on the subject, and see if you have not a better working hypothesis than any offered by physical science. Submit all physical phenomena to the test, and you will discern the Principle of Gender ever in evidence.

Let us now pass on to a consideration of the operation of the Principle on the Mental Plane. Many interesting features are there awaiting examination.

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CHAPTER XIV

MENTAL GENDER

Students of psychology who have followed the modern trend of thought along the lines of mental phenomena are struck by the persistence of the dual-mind idea which has manifested itself so strongly during the past ten or fifteen years, and which has given rise to a number of plausible theories regarding the nature and constitution of these "two minds." The late Thomson J. Hudson attained great popularity in 1893 by advancing his well-known theory of the "objective and subjective minds" which he held existed in every individual. Other writers have attracted almost equal attention by the theories regarding the "conscious and sub-conscious minds"; the "voluntary and involuntary minds"; "the active and passive minds," etc., etc. The theories of the various writers differ from each other, but there remains the underlying principle of "the duality of mind."

The student of the Hermetic Philosophy is tempted to smile when he reads and hears of these many "new theories" regarding the duality of mind, each school adhering tenaciously to its own pet theories, and each claiming to have "discovered the truth." The student turns back the pages of occult history, and away back in the dim beginnings of occult teachings he finds references to the ancient Hermetic doctrine of the Principle of Gender on the Mental Plane-the manifestation of Mental Gender. And examining further he finds that the ancient philosophy took cognizance of the phenomenon of the "dual mind," and accounted for it by the theory of Mental Gender. This idea of Mental Gender may be explained in a few words to students who are familiar with the modern theories just alluded to. The Masculine Principle of Mind corresponds to the so-called Objective Mind; Conscious Mind; Voluntary Mind; Active Mind, etc. And the Feminine Principle of Mind corresponds to the so-called Subjective Mind; Sub-conscious Mind; Involuntary Mind; Passive Mind, etc. Of course the Hermetic Teachings do not agree with the many modern theories regarding the nature of the two phases of mind, nor does it admit many of the facts claimed for the two respective aspects-some of the said theories and claims being very far-fetched and incapable of standing the test of experiment and demonstration.

We point to the phases of agreement merely for the purpose of helping the student to assimilate his previously acquired knowledge with the teachings of the Hermetic Philosophy. Students of Hudson will notice the statement at the beginning of his second chapter of "The Law of Psychic Phenomena," that: "The mystic jargon of the Hermetic philosophers discloses the same general idea"-i. e., the duality of mind. If Dr. Hudson had taken the time and trouble to decipher a little of 'the mystic jargon of the Hermetic Philosophy," he might have received much light upon the subject of "the dual mind"-but then, perhaps, his most interesting work might not have been written. Let us now consider the Hermetic Teachings regarding Mental Gender.

The Hermetic Teachers impart their instruction regarding this subject by bidding their students examine the report of their consciousness regarding their Self. The students are bidden to turn their attention inward upon the Self dwelling within each. Each student is led to see that his consciousness gives him first a report of the

existence of his Self-the report is "I Am." This at first seems to be the final words from the consciousness, but a little further examination discloses the fact that this "I Am" may be separated or split into two distinct parts, or aspects, which while working in unison and in conjunction, yet, nevertheless, may be separated in consciousness.

While at first there seems to be only an "I" existing, a more careful and closer examination reveals the fact that there exists an "I" and a "Me." These mental twins differ in their characteristics and nature, and an examination of their nature and the phenomena arising from the same will throw much light upon many of the problems of mental influence.

Let us begin with a consideration of the Me, which is usually mistaken for the I by the student, until he presses the inquiry a little further back into the recesses of consciousness. A man thinks of his Self (in its aspect of Me) as being composed of certain feelings, tastes likes, dislikes, habits, peculiar ties, characteristics, etc., all of which go to make up his personality, or the "Self" known to himself and others. He knows that these emotions and feelings change; are born and die away; are subject to the Principle of Rhythm, and the Principle of Polarity, which take him from one extreme of feeling to another. He also thinks of the "Me" as being certain knowledge gathered together in his mind, and thus forming a part of himself. This is the "Me" of a man.

But we have proceeded too hastily. The "Me" of many men may be said to consist largely of their consciousness of the body and their physical appetites, etc. Their consciousness being largely bound up with their bodily nature, they practically "live there." Some men even go so far as to regard their personal apparel as a part of their "Me" and actually seem to consider it a part of themselves. A writer has humorously said that "men consist of three parts-soul, body and clothes." These "clothes conscious" people would lose their personality if divested of their clothing by savages upon the occasion of a shipwreck. But even many who are not so closely bound up with the idea of personal raiment stick closely to the consciousness of their bodies being their "Me" They cannot conceive of a Self independent of the body. Their mind seems to them to be practically "a something belonging to" their body-which in many cases it is indeed.

But as man rises in the scale of consciousness he is able to disentangle his "Me" from his idea of body, and is able to think of his body as "belonging to" the mental part of him. But even then he is very apt to identify the "Me" entirely with the mental states, feelings, etc., Which he feels to exist within him. He is very apt to consider these internal states as identical with himself, instead of their being simply "things" produced by some part of his mentality, and existing within him-of him, and in him, but still not "himself." He sees that he may change these internal states of feelings by all effort of will, and that he may produce a feeling or state of an exactly opposite nature, in the same way, and yet the same "Me" exists. And so after a while he is able to set aside these various mental states, emotions, feelings, habits, qualities, characteristics, and other personal mental belongings-he is able to set them aside in the "not-me" collection of curiosities and encumbrances, as well as valuable possessions. This requires much mental concentration and power of mental analysis on the part of the student. But still

the task is possible for the advanced student, and even those not so far advanced are able to see, in the imagination, how the process may be performed.

After this laying-aside process has been performed, the student will find himself in conscious possession of a "Self" which may be considered in its "I" and "Me" dual aspects. The "Me" will be felt to be a Something mental in which thoughts, ideas, emotions, feelings, and other mental states may be produced. It may be considered as the "mental womb," as the ancients styled it-capable of generating mental offspring. It reports to the consciousness as a "Me" with latent powers of creation and generation of mental progeny of all sorts and kinds. Its powers of creative energy are felt to be enormous. But still it seems to be conscious that it must receive some form of energy from either its "I" companion, or else from some other "I" ere it is able to bring into being its mental creations. This consciousness brings with it a realization of an enormous capacity for mental work and creative ability.

But the student soon finds that this is not all that he finds within his inner consciousness. He finds that there exists a mental Something which is able to Will that the "Me" act along certain creative lines, and which is also able to stand aside and witness the mental creation. This part of himself he is taught to call his "I." He is able to rest in its consciousness at will. He finds there not a consciousness of an ability to generate and actively create, in the sense of the gradual process attendant upon mental operations, but rather a sense and consciousness of an ability to project an energy from the "I" to the "Me"-a process of "willing" that the mental creation begin and proceed. He also finds that the "I" is able to stand aside and witness the operations of the "Me's" mental creation and generation. There is this dual aspect in the mind of every person. The "I" represents the Masculine Principle of Mental Gender-the "Me" represents the Female Principle. The "I" represents the Aspect of Being; the "Me" the Aspect of Becoming. You will notice that the Principle of Correspondence operates on this plane just as it does upon the great plane upon which the creation of Universes is performed. The two are similar in kind, although vastly different in degree. "As above, so below; as below, so above."

These aspects of mind-the Masculine and Feminine Principles-the "I" and the "Me"-considered in connection with the well-known mental and psychic phenomena, give the master-key to these dimly known regions of mental operation and manifestation. The principle of Mental Gender gives the truth underlying the whole field of the phenomena of mental influence, etc.

The tendency of the Feminine Principle is always in the direction of receiving impressions, while the tendency of the Masculine Principle is always in the direction of giving, out or expressing. The Feminine Principle has much more varied field of operation than has the Masculine Principle. The Feminine Principle conducts the work of generating new thoughts, concepts, ideas, including the work of the imagination. The Masculine Principle contents itself with the work of the "Will" in its varied phases. And yet, without the active aid of the Will of the Masculine Principle, the Feminine Principle is apt to rest content with generating mental images which are the result of impressions

received from outside, Instead of producing original mental creations.

Persons who can give continued attention and thought to a subject actively employ both of the Mental Principles-the Feminine in the work of the mental generation, and the Masculine Will in stimulating and energizing the creative portion of the mind. The majority of persons really employ the Masculine Principle but little, and are content to live according to the thoughts and ideas instilled into the "Me" from the "I" of other minds. But it is not our purpose to dwell upon this phase of the subject, which may be studied from any good text-book upon psychology, with the key that we have given you regarding Mental Gender.

The student of Psychic Phenomena is aware of the wonderful phenomena classified under the head of Telepathy; Thought Transference; Mental Influence; Suggestion; Hypnotism, etc. Many have sought for an explanation of these varied phases of phenomena under the theories of the various "dual mind" teachers. And in a measure they are right, for there is clearly a manifestation of two distinct phases of mental activity. But if such students will consider these "dual minds" in the light of the Hermetic Teachings regarding Vibrations and Mental Gender, they will see that the long sought for key is at hand. In the phenomena of Telepathy it is seen how the Vibratory Energy of the Masculine Principle is projected toward the Feminine Principle of another person, and the latter takes the seed-thought and allows it to develop into maturity. In the same way Suggestion and Hypnotism operates. The Masculine Principle of the person giving the suggestions directs a stream of Vibratory Energy or Will-Power toward the Feminine Principle of the other person, and the latter accepting it makes it its own and acts and thinks accordingly. An idea thus lodged in the mind of another person grows and develops, and in time is regarded as the rightful mental offspring of the individual, whereas it is in reality like the cuckoo egg placed in the sparrow's nest, where it destroys the rightful offspring and makes itself at home. The normal method is for the Masculine and Feminine Principles in a person's mind to co-ordinate and act harmoniously in conjunction with each other, but, unfortunately, the Masculine Principle in the average person is too lazy to act-the display of Will-Power is too slight-and the consequence is that such persons are ruled almost entirely by the minds and wills of other persons, whom they allow to do their thinking and willing for them. How few original thoughts or original actions are performed by the average person? Are not the majority of persons mere shadows and echoes of others having stronger wills or minds than themselves? The trouble is that the average person dwells almost altogether in his "Me" consciousness and does not realize that he has such a thing as an "I" He is polarized in his Feminine Principle of Mind, and the Masculine Principle, in which is lodged the Will, is allowed to remain inactive and not employed.

The strong men and women of the world invariably manifest the Masculine Principle of Will, and their strength depends materially upon this fact. Instead of living upon the impressions made upon their minds by others, they dominate their own minds by their Will, obtaining the kind of mental images desired, and moreover dominate the minds of others likewise, in the same manner. Look at the strong people, how they manage to implant their seed-thoughts in the minds of the masses of the people, thus causing the

latter to think thoughts in accordance with the desires and wills of the strong individuals. This is why the masses of people are such sheeplike creatures, never originating an idea of their own, nor using their own powers of mental activity.

The manifestation of Mental Gender may be noticed all around us in everyday life. The magnetic persons are those who are able to use the Masculine Principle in the way of impressing their ideas upon others. The actor who makes people weep or cry as he wills, is employing this principle. and so is the successful orator, statesman, preacher, writer or other people who are before the public attention. The peculiar influence exerted by some people over others is due to the manifestation of Mental Gender. along the Vibrational lines above indicated. In this principle lies the secret of personal magnetism, personal influence, fascination, etc., as well as the phenomena generally grouped under the name of Hypnotism.

The student who has familiarized himself with the phenomena generally spoken of as "psychic" will have discovered the important part played in the said phenomena by that force which science has styled "Suggestion," by which term is meant the process or method whereby an idea is transferred to, or "impressed upon" the mind of another, causing the second mind to act in accordance therewith. A correct understanding of Suggestion is necessary in order to intelligently comprehend the varied psychical phenomena which Suggestion underlies. But, still more is a knowledge of Vibration and Mental Gender necessary for the student of Suggestion. For the whole principle of Suggestion depends upon the principle of Mental Gender and Vibration.

It is customary for the writers and teachers of Suggestion to explain that it is the "objective or voluntary" mind which make the mental impression, or suggestion, upon the "subjective or involuntary" mind. But they do not describe the process or give us any analogy in nature whereby we may more readily comprehend the idea. But if you will think of the matter in the light of the Hermetic Teachings you will be able to see that the energizing of the Feminine Principle by the Vibratory Energy of the Masculine Principle is in accordance to the universal laws of nature, and that the natural world affords countless analogies whereby the principle may be understood. In fact, the Hermetic Teachings show that the very creation of the Universe follows the same law, and that in all creative manifestations, upon the planes of the spiritual, the mental, and the physical, there 's always in operation this principle of Gender-this manifestation of the Masculine and the Feminine Principles. "As above, so below; as below, so above."And more than this, when the principle of Mental Gender is once grasped and understood, the varied phenomena of psychology at once becomes capable of intelligent classification and study, instead of being very much in the dark. The principle "works out" in practice, because it is based upon the immutable universal laws of life.

We shall not enter into an extended discussion of, or description of, the varied phenomena of mental influence or psychic activity. There are many books, many of them quite good, which have been written and published on this subject of late years. The main facts stated in these various books are correct, although the several writers have attempted to explain the phenomena by various pet theories of their own. The

student may acquaint himself with these matters, and by using the theory of Mental Gender he will be able to bring order out of the chaos of conflicting theory and teachings, and may, moreover, readily make himself a master of the subject if he be so inclined. The purpose of this work is not to give an extended account of psychic phenomena but rather to give to the student a master-key whereby He may unlock the many doors leading into the parts of the Temple of Knowledge which he may wish to explore. We feel that in this consideration of the teachings of The Kybalion, one may find an explanation which will serve to clear away many perplexing difficulties-a key that will unlock many doors. What is the use of going into detail regarding all of the many features of psychic phenomena and mental science, provided we place in the hands of the student the means whereby he may acquaint himself fully regarding any phase of the subject which may interest him. With the aid of The Kybalion one may go through any occult library anew, the old Light from Egypt illuminating many dark pages, and obscure subjects. That is the purpose of this book. We do not come expounding a new philosophy, but rather furnishing the outlines of a great world-old teaching which will make clear the teachings of others-which will serve as a Great Reconciler of differing theories, and opposing doctrines.

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### CHAPTER XV

#### HERMETIC AXIOMS

"The possession of Knowledge, unless accompanied by a manifestation and expression in Action, is like the hoarding of precious metals-a vain and foolish thing. Knowledge, like wealth, is intended for Use. The Law of Use is Universal, and he who violates it suffers by reason of his conflict with natural forces."--The Kybalion

The Hermetic Teachings, while always having been kept securely locked up in the minds of the fortunate possessors thereof, for reasons which we have already stated, were never intended to be merely stored away and secreted. The Law of Use is dwelt upon in the Teachings, as you may see by reference to the above quotation from The Kybalion, which states it forcibly. Knowledge without Use and Expression is a vain thing, bringing no good to its possessor, or to the race. Beware of Mental Miserliness, and express into Action that which you have learned. Study the Axioms and Aphorisms, but practice them also.

We give below some of the more important Hermetic Axioms, from The Kybalion, with a few comments added to each. Make these your own, and practice and use them, for they are not really your own until you have Used them.

"To change your mood or mental state-change your vibration."--The Kybalion.

One may change his mental vibrations by an effort of Will, in the direction of deliberately fixing the Attention upon a more desirable state. Will directs the Attention, and Attention changes the Vibration. Cultivate the Art of Attention, means of the Will, and you have solved the secret of the Mastery of Moods and Mental States.

"To destroy an undesirable rate of mental vibration, put into operation the principle of Polarity and concentrate upon the opposite pole to that which you desire to suppress. Kill out the undesirable by changing its polarity."--The Kybalion

This is one of the most important of the Hermetic Formulas. It is based upon true scientific principles. We have shown you that a mental state and its opposite were merely the two poles of one thing, and that by Mental Transmutation the polarity might be reversed. This Principle is known to modern psychologists, who apply it to the breaking up of undesirable habits by bidding their students concentrate upon the opposite quality. If you are possessed of Fear, do not waste time trying to "kill out" Fear, but instead cultivate the quality of Courage, and the Fear will disappear. Some writers have expressed this idea most forcibly by using the illustration of the dark room. You do not have to shovel out or sweep out the Darkness, but by merely opening the shutters and letting in the Light the Darkness has disappeared. To kill out a Negative quality, concentrate upon the Positive Pole of that same quality, and the vibrations will gradually change from Negative to Positive, until finally you will become polarized on the Positive pole instead of the Negative. The reverse is also true, as many have found out to their sorrow, when they have allowed themselves to vibrate too constantly on the Negative pole of things. By changing your polarity you may master your moods, change your mental states, remake your disposition, and build up character. Much of the Mental Mastery of the advanced Hermetics is due to this application of Polarity, which is one of the important aspects of Mental Transmutation. Remember the Hermetic Axiom (quoted previously), which says:

"Mind (as well as metals and elements) may be transmuted from state to state degree to degree. condition to condition pole to pole; vibration to vibration." --The Kybalion

The mastery of Polarization is the mastery of the fundamental principles of Mental Transmutation or Mental Alchemy, for unless one acquires the art of changing his own polarity, he will be unable to affect his environment. An understanding of this principle will enable one to change his own Polarity, as well as that of others, if he will but devote the time, care, study and practice necessary to master the art. The principle is true, but the results obtained depend upon the persistent patience and practice of the student.

"Rhythm may be neutralized by an application of the Art of Polarization."--The Kybalion.

As we have explained in previous chapters, the Hermetists hold that the Principle of



Rhythm manifests on the Mental Plane as well as on the Physical Plane, and that the bewildering succession of moods, feelings, emotions, and other mental states, are due to the backward and forward swing of the mental pendulum, which carries us from one extreme of feeling to the other. The Hermetists also teach that the Law of Neutralization enables one, to a great extent, to overcome the operation of Rhythm in consciousness. As we have explained, there is a Higher Plane of Consciousness, as well as the ordinary Lower Plane, and the Master by rising mentally to the Higher Plane causes the swing of the mental pendulum to manifest on the Lower Plane, and he, dwelling on his Higher Plane, escapes the consciousness of the swing backward. This is effected by polarizing on the Higher Self, and thus raising the mental vibrations of the Ego above those of the ordinary plane of consciousness. It is akin to rising above a thing and allowing it to pass beneath you. The advanced Hermetist polarizes himself at the Positive Pole of his Being-the "I Am" pole rather than the pole of personality and by "refusing" and "denying" the operation of Rhythm, raises himself above its plane of consciousness, and standing firm in his Statement of Being he allows the pendulum to swing back on the Lower Plane without changing his Polarity. This is accomplished by all individuals who have attained any degree of self-mastery, whether they understand the law or not. Such persons simply "refuse" to allow themselves to be swung back by the pendulum of mood and emotion, and by steadfastly affirming the superiority they remain polarized on the Positive pole. The Master, of course, attains a far greater degree of proficiency, because he understands the law which he is overcoming by a higher law, and by the use of his Will he attains a degree of Poise and Mental Steadfastness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

Remember always, however, that you do not really destroy the Principle of Rhythm, for that is indestructible. You simply overcome one law by counter-balancing it with another and thus maintain an equilibrium. The laws of balance and counter-balance are in operation on the mental as well as on the physical planes, and an understanding of these laws enables one to seem to overthrow laws, whereas he is merely exerting a counterbalance.

"Nothing escapes the Principle of Cause and Effect, but there are many Planes of Causation, and one may use the laws of the higher to overcome the laws of the lower."--The Kybalion

By an understanding of the practice of Polarization, the Hermetists rise to a higher plane of Causation and thus counter-balance the laws of the lower planes of Causation. By rising above the plane of ordinary Causes they become themselves, in a degree, Causes instead of being merely Caused. By being able to master their own moods and feelings, and by being able to neutralize Rhythm, as we have already explained, they are able to escape a great part of the operations of Cause and Effect on the ordinary plane. The masses of people are carried along, obedient to their environment; the wills and desires of others stronger than themselves; the effects of inherited tendencies; the suggestions of those about them; and other outward causes; which tend to move them about on the chess-board of life like mere pawns. By rising above these influencing

causes, the advanced Hermetists seek a higher plane of mental action, and by dominating their moods, emotions, impulses and feelings, they create for themselves new characters, qualities and powers, by which they overcome their ordinary environment, and thus become practically players instead of mere Pawns. Such people help to play the game of life understandingly, instead of being moved about this way and that way by stronger influences and powers and wills. They use the Principle of Cause and Effect, instead of being used by it. Of course, even the highest are subject to the Principle as it manifests on the higher planes, but on the lower planes of activity, they are Masters instead of Slaves. As The Kybalion says:

"The wise ones serve on the higher, but rule on the lower. They obey the laws coming from above them, But on their own plane, and those below them they rule and give orders. And, yet, in so doing, they form a part of the Principle, instead of opposing it. The wise man falls in with the Law, and by understanding its movements he operates it instead of being its blind slave. Just as does the skilled swimmer turn this way and that way, going and coming as he will, instead of being as the log which is carried here and there-so is the wise man as compared to the ordinary man-and yet both swimmer and log; wise man and fool, are subject to Law. He who understands this is well on the road to Mastery"--The Kybalion.

In conclusion let us again call your attention to the Hermetic Axiom:

"True Hermetic Transmutation is a Mental Art."--The Kybalion.

In the above axiom, the Hermetists teach that the great work of influencing one's environment is accomplished by Mental Power. The Universe being wholly mental, it follows that it may be ruled only by Mentality. And in this truth is to be found an explanation of all the phenomena and manifestations of the various mental powers which are attracting so much attention and study in these earlier years of the Twentieth Century. Back of and under the teachings of the various cults and schools, remains ever constant the Principle of the Mental Substance of the Universe. If the Universe be Mental in its substantial nature, then it follows that Mental Transmutation must change the conditions and phenomena of the Universe. If the Universe is Mental, then Mind must be the highest power affecting its phenomena. If this be understood then all the so-called "miracles" and "wonder-workings" are seen plainly for what they are.

"THE ALL is MIND; The Universe is Mental."--The Kybalion.

FINIS

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Part 1 of 2 (Chapters I-VII) [Part 2]

THEURGY

or the

HERMETIC PRACTICE

A Treatise on Spiritual Alchemy

BY

By E. J. LANGFORD GARSTIN

This copy was scanned by [hermetics.org](http://hermetics.org). from the original 1930 copy.

Edward John Langford Garstin was a prominent member of the Alpha and Omega (A.:O.:), a later development of the Hermetic Order of the Golden Dawn. He was the author of two published works primarily on Spiritual Alchemy. The other being "The Secret Fire" (1932), which is published on our website.

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## PREFACE

The Title selected for this short treatise may at first sight appear to be either very ambitious or presumptuous or even both. Alternatively it may be held to be misleading on the ground that this is not really a practical textbook.

It would therefore appear advisable, from the very start, to warn the intending reader that no claim is made herein to any special knowledge of the Art other than that which can be gleaned from the careful study of the published works of the Alchemical writers, and the use of such powers of insight and intuition regarding their admittedly involved and cryptic phraseology as the author may possess.

Of necessity various subjects usually classed under the general heading of Occultism will have to be considered, and some preliminary remarks under this head may not be inappropriate.

Many people fight shy of Occultism because of its undesirable associations in their minds with credulity and superstition, neurotics and hysteria, charlatanry and fraud, and because they are accustomed to regard what genuine residuum there may be left as consisting in undesirable and dangerous practices.

On reflection, however, it will be found that the same impression is prevalent in toto among many regarding Spiritualism, and in part regarding Mysticism, while the Orthodox Religions do not escape altogether scatheless.

It is not intended herein to indulge in apologetics on behalf of Occultism, which, divested of the illusions held about it, is quite capable of speaking for itself as it were, and requires no defence. It is merely proposed to discuss what is termed Theurgia, which is the practical part of Spiritual Alchemy, as far as the limits of space and the avoidance of undue technicalities will permit.

Theurgy, denned a little more carefully, means "The Science or Art of Divine Works," and it is the same as the Telestic or Perfecting Work. In Alchemy it is called the "Great Work," which is the purification and exaltation of the lower nature by the proper application of scientific principles, so that it may become united with its higher counterparts, whereby the individual may attain to Spiritual, and ultimately Divine, Consciousness.

By scientific principles are to be understood "known principles," though the fact that these are not generally known is the origin of the term "occult," which merely means, according to the dictionary, "escaping observation, not discovered without test or experiment," which definitions apply with equal force to any department of scientific research.

Were this definition more commonly recognised, it is possible that there would be less misleading talk and less misunderstanding on the part of the opponents of the Arcane Sciences than there are at present, and that there would not be so much condemnation where there has been no previous careful investigation.

We would also say a word by way of apology to the reader who may feel that we have made too lavish a use of quotations. Our object is twofold. Firstly, that no one may imagine that they have to rely merely upon the speculations of some dilettante dabbler in the Occult Sciences, but that they may see for themselves the sources from which our conclusions are drawn. Secondly, because we feel unable to improve upon the sayings of these writers, save only by bringing together the references that are not merely scattered through their various works, but also, on their own confession, placed very often out of their proper sequence and

relationship even in their individual books. Passages thus correlated often assume fresh importance, and from them, sometimes, the unexpected truth emerges. If we have to any extent succeeded in thus throwing light upon the sayings of the sages, however little it may be, we shall have more than achieved our object.

## THEURGY CHAPTER I

Theurgy or the Telestic Work, was the very essence of the teaching of the Mystery Schools of Egypt, of Samothrace and of Eleusis; of Zoroaster, of Mithra and of Orpheus. And in Egypt, the cradle of them all, were initiated many of the outstanding men of their day, such as Pythagoras, Plato, Demokritos, Eudoxus, Archimedes, Chrysippos, Euripides, Proklos, Thales and many others.

In addition many of the Fathers of the Church, such as Clement of Alexandria, Cyrillus and Synesius, were also initiated into the Mysteries and regarded them as sacred and efficacious, transferring in part the very language, rites and disciplines of them to their own forms of worship, as is even to-day apparent.

Proklos tells us that "The Perfective Rite leads the way as the muesis or mystic initiation, and after that is the epopteia or beholding."

Plato calls Zoroastrian Magic "The Service of the Gods," and Psellus affirms that "Its function is to initiate or perfect the human soul by the power of materials here on earth, for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuitions, and to the comprehension of Divinity."

Clement of Alexandria alludes to the Mysteries as Blessed and says: "O Mysteries truly Sacred! O pure light! At the light of the torches the veil that covers Deity and

Heaven falls off. I am Holy now that I am initiated." While Synesius, speaking in alchemical terms, declares that "the Quintessence is no other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

Nor are the later students and masters of the art less well known, for included among their number were such men as Appollonius of Tyana, Albertus Magnus, Roger Bacon, Paracelsus, Arnold de Villa Nova, Picus di Mirandola, Trithemius, Boehme, Cornelius Agrippa and many others.

But to leave the historical aspect, which, however interesting, is relatively unimportant, and to come to our subject. Theurgy is inextricably associated with Religion; is, in fact, its very kernel; for on investigation we find that beneath the exoteric and allegorical forms of all ancient doctrines, and hidden carefully within all their sacred writings, there is an underlying principle which is in every case the same, but is yet invariably concealed in one way or another.

This central teaching deals with rebirth, or birth from above, and, if we are to believe the records of antiquity, there is, and always has been, a definite body of scientific teaching on this subject, the knowledge of which, though jealously guarded, was never denied to the genuine and earnest seeker.

Unfortunately the mental and spiritual limitations of the vast bulk of mankind throughout the ages have always prevented the public teaching of this science, and necessitated the maintenance of the strictest secrecy, the knowledge being invariably given in the involved, complicated and envious language of symbol and allegory.

This is, of course, a constant source of annoyance to many people today, who declare themselves as being opposed on principle to what they term "artificial secrecy" in any shape or form; and to an even larger number, who, being without any particular principles, are decidedly averse from undertaking the necessary labour, but desire a clear exposition in "popular" form.

As Mrs. Atwood, in her Suggestive Enquiry, very succinctly puts it: "No such alluring baits to idleness are to be found on the title pages of the middle age school of philosophy; no such simplifications of science as we now hear of are belonging to Alchemy. It is true, there are Revelations, Open Entrances, New Lights and True Lights, Sunshine and Moonshine, with other Auroras and pictured Dawns; Manuals, Introductory Lexicons of obscure terms, with meanings no less obscured; Triumphal Chariots also. Banners, Gates, Keys and Guides, too, without number, all directing on the same Royal Road when this is found; but useless to most wayfarers; nothing that we observe at all suited to the means or taste of the millionaire class of readers, whose understanding, like that of pampered children, has grown flaccid; and by excess of object-teaching, has forgotten how to think."

As for the complaint of the others, it is difficult to understand what is meant by "artificial secrecy " unless it means making a secret out of nothing, or pretending to

have some secret information, when in point of fact one has none—a charge which has for long been unjustly laid against the Alchemists. If this be the meaning of the phrase we cannot but be heartily in agreement with it, but if it means the deliberate withholding of certain knowledge from the masses, then it entirely depends on the reasons that can be given for the secrecy as to whether the term "artificial " is justifiable.

Now if the object of Theurgy and Spiritual Alchemy be solely the purification and exaltation of the Soul, it may be argued that such knowledge ought to be broadcasted and not obscured; that it is obviously for the good of mankind, and that to conceal it is virtually criminal.

But it must be remembered that what is proposed is a method of accelerated Soul development by a astern of intensive culture, as is in many places asserted; and it would appear that there is every reason why those who were in possession of the requisite knowledge were chary of passing it on. And these reasons, when we examine them, must apply equally forcibly today for those, if such there be, who are the guardians of the secret.

For the practice of this art opens up very dangerous possibilities, involving, as it is said to do, an understanding of the working and application of certain arcane forces of nature, commonly called magic.

Now magic is a purely relative term, the magic of antiquity, or some of it, being the common knowledge of today. But knowledge is power, and power can always be used in two ways, for good or for evil. We have only to look around us to see the appalling results of an unwise dissemination of knowledge, seeing that man is almost invariably tempted, and almost as invariably succumbs to the temptation to use his knowledge for purely personal and material ends, and very often for destruction. For which reason it may well be submitted that there is at least an excellent *prima facie* case for secrecy.

This at any rate was the conviction of the Alchemists, as witness that saying of Raymund Lully, "I swear to thee upon my soul that thou art damned if thou shouldst reveal these things. For every good thing proceeds from God and to Him only is due. Wherefore thou shalt reserve and keep secret that which God only should reveal, and thou shalt affirm thou dost justly keep back those things whose revelation is to His honour. For if thou shouldst reveal that in a few words which God hath been forming a long time, thou shouldst be condemned in the great day of judgement as a traitor to the majesty of God, neither should thy treason be forgiven thee. For the revelation of such things belongs to God and not to man."

Justified or not, however, the secrecy exists, and it may well be asked where clues may best be sought, which may be followed in the search for this jealously guarded wisdom.

The answer would appear to be that such clues are to be found almost anywhere in the religious, philosophical and mystical writings of either the East or the West, but that

it will probably come more easily to the majority of Westerners to take the Egyptian, Semitic and Greek and not the Eastern systems. For this reason, therefore, a study of certain books of the Bible, notably the Pentateuch, Solomon, Job, Ezekiel, the Gospels, the Epistles of St. Paul and the Revelation of St. John, will be found profitable, especially if the student be aided by some knowledge of the Qabalah, which is the great key to their understanding. Among the un-canonical books Enoch and Wisdom are helpful, and apart from these Semitic writings, the so-called Egyptian Book of the Dead, the works of many of the Greek Philosophers, the Gnostic and Hermetic fragments, expositions of the Mysteries, especially Iamblichos, and almost all the Alchemical writers, are full of illumination.

Of the three sources mentioned above, Egyptian, Semitic and Greek, the first is unquestionably the most ancient, but Egypt has left but few traces for us. The Jews derived their knowledge primarily from her through Moses, whatever they may have adopted subsequently from Chaldean, Babylonian and other sources, while even the Greeks obtained much of their inspiration and actual knowledge from her Mystery Schools.

Thus, therefore, is it that the Qabalah, the Jewish Mystical tradition, which was handed on orally for centuries, and was not written down till some as yet undetermined date in our era, forms one of the principal keys, not merely to the Jewish and Christian Scriptures, but to all the other sources we have mentioned; for the language of symbol and allegory is an universal language, and the student will observe for himself that many of the Alchemical writers were avowed Qabalists.

As, however, the Qabalah is a highly technical subject, and as it is proposed to avoid technicalities as far as may be, direct allusions to it will be as few as possible in the pages which follow.

With all the mass of clues which surround us everywhere when we begin seriously to look for them, it is difficult to know where to make a start, for to review them all would take volumes. Still, as the science of the ancients was a causal science and reasoned from universals to particulars, it will be best to pick on some symbol of the Universe, and then to seek its counterpart in ourselves, whereby we may glean some idea of what was to be achieved, and afterwards to take some other clue, which may lead us to an understanding of how it was to be done.

Nevertheless, as our quest is concerned primarily with the Soul, we will first of all devote ourselves to a consideration of some of the views held by the ancients regarding it.

## CHAPTER II

Wherever we direct our attention in the physical or spiritual worlds, we are likely to encounter an apparent paradox, and it should, therefore, cause us no surprise that in



considering the Soul we immediately find such a state of affairs existing.

We are accustomed to the idea that man is not a simple being; that he is composed of body and soul, or even of body, soul and spirit, though there appears to be considerable looseness in the way these two latter terms are used.

We also admit that the soul is the principal part of man; is, in fact, the man himself, leaving on one side for the moment the differentiation between soul and spirit. But we find it difficult to grasp that the soul is at once indivisible and divisible; that it is both one and yet possessing parts.

Nevertheless this hypothesis underlies the teaching of the Egyptians, Hebrews and Greeks, whom we are principally considering, and we are compelled to form some coherent view of the divisions of the soul if we are to follow the writings wherein we propose to look for our clues.

It will perhaps be simpler to consider first some of the Qabalistic ideas concerning the Soul, for they possess a quite definite terminology which is missing in many of the others. This will furnish us with a standard of comparison and of correspondence that should be distinctly useful.

According to the Zohar, the Soul was divided into three parts, of which the highest was termed Neshamah, corresponding to the intellectual world; the second Ruach, the seat of good and evil, corresponding to the moral world ; and the third, Nephesch, the animal life and desires, corresponding to the material world of sense.

Now Neshamah was itself divided into three parts, for, as the highest part of the soul, it represented what was termed the Supernal Triad, composed of the first three Sephiroth or Emanations.

It is here necessary to digress for a moment to explain that the system of the Qabalah postulates the existence of ten Sephiroth—which may be regarded either as Emanations from, or the Highest Abstract Ideas of. God—conformed into four Worlds called Atziluth, Briah, Yetzirah and Assiah, which are respectively Archetypal or pure Deity, Creative, Formative and Material. The first Sephira comprises the first World, that of Atziluth, the next two that of Briah, the next six that of Yetzirah, and the last that of Assiah.

The Supernal Triad, therefore, mentioned above, being composed of the first three Sephiroth, embraces the first two Worlds, and the three divisions of Neshamah, which are called Yechidah, Chiah and Neshamah respectively, are referred, the first to Atziluth and the next two to Briah.

The first of these conveys, therefore, the illimitable and transcendental idea of the Great Absolute and Incomprehensible One in the Soul. This is linked by Chiah, which suggests the idea of Essential Being, with Neshamah, and these two represent together

Wisdom and Understanding, the higher governing, creative idea, the aspiration to the Ineffable One in the Soul.

Neshamah in turn links these Supernals with the Ruach, a word which means Spirit, and is here the Mind, the Reasoning Power, that which possesses the knowledge of good and of evil. It is to be noted carefully that this is the rational or discursive mind, and not the higher mind, which is represented by Neshamah.

Lastly we have the Nephesch, which is that power in the Soul which represents the passions and physical appetites.

The Zohar, Part II, fol. 94b, tells us that at birth man receives the Animal Soul (Nephesch), and if he is worthy, the Ruach or Intellectual Spirit. Lastly, if he is still more worthy, Neshamah, the Soul emanating from the Celestial Throne (by which is meant the Briatic World). We need not, however, enter into a consideration of the possibility of man without the Ruach, or his nature, but will make the justifiable assumption that for all practical purposes man, according to the Qabalah, consists of Body, Nephesch and Ruach, that is Body, Soul and Spirit.

Among the Greeks Plato also makes a triple division, as does Plotinus, though others, as for example the Pythagorean Philolaus, give four.

We will take the Platonic system as being, probably, the most widely known and most often quoted. He gives the Nous or higher mind; the phren or thumos, the lower mind, including, according to some, the psychic nature; and the epithumia, comprising the emotional nature and the animal desires, appetites and passions. The faculties of the lower and higher minds he sub-divides into four, two to each. To the lower he allots Eikasia, the perception of images, and Pistis, faith and a sort of psychic groping after truth. To the higher he refers Dianoia, or philosophic reasoning, and Noesis, or direct cognition. The first two are amalgamated under the heading of Doxa, opinion or mostly illusory knowledge, while the other two are classed as Gnosis or Episteme, wisdom or true knowledge.

The first of the two sub-divisions of Doxa includes the whole of that body of knowledge which we term the inductive, physical sciences, these being concerned exclusively with the observation and investigation of the phenomena of the material universe. The second embraces the numerous forms of dogmatic creeds and beliefs summed up as a rule as exoteric religion.

Of the two grades of Gnosis, the first refers to those more speculative aspects of philosophy, wherein an attempt is made to arrive at a knowledge of first principles by means of pure reasoning, while the second grade implies the power of the mind directly to apprehend the truth without going through any intermediate process of reasoning.

Comparing this system with that of the Qabalah, we observe that the Nous

corresponds with the Neshamah, the Phren with the Ruach and the Epithumia with the Nephesh.

Regarding the allocation of the four faculties of the lower and higher minds, the reader may feel a little doubtful as to the allocation of the philosophical reason to the higher mind or Nous, which, from its very name, is definitely associated with the noetic or epistemonomic faculty of direct perception of the truth; but such questions are, after all, of relatively small importance.

Similar to the ideas we have outlined above are the following passages from Abammon's reply to Porphyry (Iamblichos de Mysteriis) when alluding to the Hermetic concepts. He says: "For man, as these writings affirm, has two souls. The one is from the First Intelligence, and is participant of the power of the Creator, but the other is given from the revolutions of the worlds of the sky, to which the God-beholding soul returns. . . . But the Soul that is in its higher mental quality from the world of Intelligence, is superior to the movement of the world of generated existence, and through this there takes place both the unbinding of fate and the upward progress to the gods of the World of Mind.

"The Theurgic discipline, so far as it conducts upward to the Unbegotten, is made complete by a life of this kind. . . . For the soul has a principle of its own leading around to the realm of Intelligence, and not only standing aloof from things of the world of generated existence, but also joining it to that which is, even to the divine nature . . . (and) there is another principle of the soul which is superior to the whole realm of nature and generated existence. By it we can be united to the gods, rise above the established order of the world, and likewise participate in the life eternal and in the energy of the gods of the highest heaven. Through this principle we are able to set ourselves free."

Here, however, to make comparison with the Qabalistic ideas, we find allusion to the Ruach, to the Neshamah, and to a higher principle still, presumably the Yechidah. For the Ruach, as we have seen, corresponds to the Yetziratic or formative World, here alluded to as the "worlds of the sky," while Neshamah is the idea of wisdom and understanding, which, in our quotation, is "the higher mental quality from the world of Intelligence." But Abammon goes on to say that there is another principle beyond this, by which we participate in the eternal life and energy of the gods.

In conclusion, and as further illustrating the enormous importance attaching to the higher portion of the soul, the Neshamah, the Nous or the Mind, the following extracts are of interest, and it would perhaps be as well to point out here and now that none of these quotations is chosen merely to illustrate the point immediately under consideration, but all have their bearing on the telestic work.

The Zohar, Part I, fol. 246 (La Kabbale, Franck) says: "Come and see. Thought is the principle of all that is; but it is at first Unknown and shut up in itself. When the Thought begins to develop itself forth, it arrives at that degree where it becomes Spirit. Arrived at this estate it takes the name of Intelligence, and is no longer as before it was,

shut up in itself. The Spirit, in its turn, develops itself in the bosom of the mystery with which it is surrounded; and there proceeds a voice which is the reunion of the celestial choirs, a voice that rolls forth in distinct utterance articulate, for It comes from the Mind."

In the Divine Poemander of Hermes Trismegistus, Book II, we find the following: "My thoughts being once seriously busied about the things that be, and my understanding lifted up—all my bodily senses being utterly holden back; methought I saw one of an exceedingly great stature and infinite greatness call me by name, and say to me. What wouldst thou understand to learn and know? Then said I, Who art thou? I am, quoth he, Poemander, the Mind of the Great Lord, the most mighty and absolute Emperor. I know what thou wouldst have, and I am always present with thee . . . I am that Light, the Mind, thy God, who am before the moist nature that appeareth out of the darkness, and that bright and lightful Word from the Mind is the Son of God. How is that? quoth I. Thus, replied he, understand it. That which, in thee, seeth and heareth the Word of the Lord, and the Mind, the Father, God, differ not from one another, and the union of these is life . . . I, the mind, come into men that are holy and good and pure and merciful, and that live piously and religiously, and my presence is a help unto them; and forthwith they know all things."

### CHAPTER III

Now at the end of Chapter I we proposed to select some symbol wherein we might look for a clue as to what was to be achieved, and in order that we may take some type that will be almost universally familiar, and at the same time find its parallel in Alchemical literature, we can hardly do better than choose one of the most ancient of all, the Serpent.

This symbol can be traced right back into the most remote ages, just as can Phallism, with which it is usually associated and allied. But it must not be thought for one moment that the latter was ever an integral part of the belief of the enlightened, or that they at any time worshipped serpents, though this accusation is quite frequently made against them. The fact is that Serpent Symbolism began to be misunderstood by the ignorant at a very early stage, the people having mistaken the symbol for the fact in a manner that has been emulated by their successors in the various religions of the world ever since. What, then, is at the back of the Serpent Myths? It is generally admitted that the Serpent was much used as a symbol for Wisdom, Creation, Generation and Regeneration or Rebirth, and we shall do well to consider and correlate some of these ideas in order to see whether we may not, by such a study, discover the clue we are seeking. We will therefore take these four ideas seriatim, beginning with Wisdom.

Serpents have always been associated with Wisdom from the very earliest times, though side by side with them there have been "wicked serpents" and "crooked serpents" as their evil antitheses. To go no further than the Bible, we have Christ's injunction to the Apostles (Matt. x. 16), "Be ye therefore wise as serpents," which can mean no evil sort of knowledge; over against which we have the first serpent mentioned

in the Scriptures, the Serpent of the Fall, who was "more subtle than any beast of the field that the Lord God had made."

Then there were, on the one hand, the fiery serpents that afflicted the Children of Israel in the Wilderness, and on the other, the Brazen Serpent which Moses set upon a pole that the people might be perfectly healed. This latter is the Qabalistical Serpent of Wisdom, the Serpent Nogah, twined about the Central Pillar of the Sephirotic Tree (for the ten Sephiroth which we mentioned in Chapter II were arranged by the Qabalists in three Columns or Pillars, which arrangement was designated by them the Tree of Life), and is interpreted rightly or wrongly in Christian Symbolism as a type of Christ Crucified.

The bearing of this example on our subject is well illustrated by the following example of scriptural exegesis ascribed by Hippolytus to the Peratae, an otherwise unknown Gnostic School. It is admirably summarised by G. R. S. Mead, in his *Fragments of a Faith Forgotten*. He says:

"Thus then they explained the Exodus-myth. Egypt is the body ; all those who identify themselves with the body are the ignorant, the Egyptians. To 'come forth' out of Egypt is to leave the body; and to pass through the Red Sea is to cross over the ocean of generation, the animal and sensual nature, which is hidden in the blood. Yet even then they are not safe ; crossing the Red Sea they enter the Desert, the intermediate state of the doubting lower mind. There they are attacked by the 'gods of destruction,' which Moses called the 'serpents of the desert,' and which plague those who seek to escape from the 'gods of generation.' To them Moses, the teacher, shows the true serpent crucified on the cross of matter, and by its means they escape from the Desert and enter the promised land, the realm of the spiritual mind, where is the Heavenly Jordan, the World-Soul. When the Waters of Jordan flow downwards, then is the generation of men ; but when they flow upwards, then is the creation of Gods."

Leaving the Bible we have the Winged Globe of Egypt, on many examples of which we may see the twin serpents, leading us to the not unnatural inference that it was the prototype of the Caduceus of Hermes (who was, of course, the Egyptian Thoth), another form of the idea portrayed as the Tree of Life of the Qabalah.

Lest it be thought that we are getting away from the idea of Wisdom, it must be pointed out that the study and understanding of this Tree was the discovery of the True Wisdom, typified in the mystical Fifty Gates of Understanding of Binah, the third Sephira, the Mother Supernal, whose name signifies Understanding.

But as this point, Wisdom, will have to be stressed in two of the following sections, Creation and Regeneration or Rebirth, we will not pursue it further for the moment.

In the Creation Myth the evolution of the universe, according to some schools, followed the physical analogy of the generation of man in the womb from a "serpent" and an "egg." But the Cosmic serpent was variously described as the Great Power, the Illimitable Vortex, the Mighty Whirlwind, while the Egg figured as the Envelope

embracing the All of the world system, as the primordial " fire-mist " which is still so familiar in modern theorisings. Taken thus, the Serpent was a type of the Will of God, Divine Intelligence, the Mind of the Father, the Word or Logos. The Egg represented the Primordial Idea, the Great Mother Supernal. The embryonic universe was therefore portrayed as a circle, the Egg, with a serpent either twined round it or placed diameter-wise across it, representing the former of the Cosmos and of Man. It was Man's Creator, but nevertheless it was supposed that man could utilise the serpent force himself and create by it; but first he must cease from generation and free himself from its toils.

Before leaving this particular myth, let us see what Thomas Vaughan in his *Magia Adamica*, when dealing with the Egyptian Emepht, as he terms it—called Emeph by Iamblichos—can tell us. Speaking of Egyptian Theology he says:

"Their Catholic Doctrine, and wherein I find them all to agree is this. Emepht, whereby they express their Supreme God—and verily they mind the true One—signifies properly an Intelligence or Spirit converting all things into Himself and Himself into all things. This is very sound Divinity and philosophy if it be rightly understood. Now—say they—Emepht produced an egg out of his mouth, which Kircher expounds imperfectly, and withal erroneously. In the production of this egg was manifested another Deity, which they call Ptha, and out of some other natures and substances enclosed in the egg, this Ptha formed all things. But to deal a little more openly we will describe unto you their hieroglyphic, wherein they have very handsomely but obscurely discovered most of their mysteries. First of all then, they draw a circle, in the circle a serpent—not folded, but diameter-wise and at length. Her head resembles that of a hawk, the tail is tied in a small knot, and a little below the head her wings are volant. The circle points at Emepht, or God the Father, being infinite—without beginning, without end. Moreover, it comprehends or contains in itself the second Deity Ptha and the egg or chaos out of which all things were made.

"The Hawk in the Egyptian Symbols signifies light and spirit ; his head annexed here to the serpent represents Ptha, or the Second Person, who is the First Light—as we have told you in our *Anthroposophia*. He is said to form all things out of the egg, because in Him—as it were in a glass—are certain types or images, namely, distinct conceptions of the Paternal Deity, according to which—by co-operation of the Spirit, namely, the Holy Ghost—the creatures are formed. The inferior part of the figure signifies the matter or chaos, which they call the egg of Emepht."

We must make a pause here before continuing with Thomas Vaughan, which we shall do a little further on, and consider briefly this name Emepht. According to Iamblichos it should be Emeph, and Wilder tells us that many have conjectured that this name should have been Kneph. This was the name of the Creator in Nubia and Elephantina, and He was considered to be the same as Amun, the Supreme God at Thebes. The name Kneph or Neph, he continues, almost identical with the Semitic term Nephesch or Soul, reminds us that this God was considered as the Soul of the World. Mariette-Bey considered him as the same as Thoth or Hermes, the God of learning. The

Greeks, however, identified him with Asclepius, and the Orientals with Esmun of the Kabirian Rites.

Let us, however, hear Iamblichos himself on the subject.

"According to another arrangement," he says, "Hermes places the God Emeph as leader of the celestial Divinities, and declares that He is the Mind itself, perceptive of itself, and converting the perceptions into His own substance. But he places as prior to this divinity the One without specific parts, whom he affirms to be the first exemplar and whom he names Eikton. In him are the First Mind and the First Intelligence, and he is worshipped by Silence alone. Besides these, however, there are other leaders that preside over the creation of visible things. For the Creative Mind, guardian of Truth and Wisdom, coming to the realm of objective existence, and bringing the invisible power of occult words into light is called in the Egyptian language amon (the Arcane): but as completing everything in a genuine manner without deceit and with skill, Phtha. The Greeks, however, assume Phtha to be the same as Hephaestos, giving their attention to the Creative art alone. But as the dispenser of benefits, he is called Osiris; and by reason of his other powers and energies he has likewise other appellations."

Coming to our next section, Generation, we shall, if we are not careful, find ourselves wallowing in a morass of Phallism, for following the Hermetic Maxim, "As Above, so Below," the Serpent is used to illustrate both birth and rebirth by means of physical analogies with the material methods of reproduction.

The forces of sex, employed for their legitimate purpose, procreation, are manifestations on a lower plane of the great outpouring and energising of the creative Deity and the evolutionary processes of the cosmos. It need hardly be emphasised, however, that they are poles apart—as far removed from one another as is animal-human passion from Divine Will.

And the mysteries underlying these sex forces formed part of the curriculum laid down for the Aspirants of old, but the study of them was not lightly to be undertaken. They were rightly considered to be highly dangerous, for though an understanding of them might tend to a life of self-control and asceticism, a mere idle curiosity was likely to lead to the depths of depravity.

In this and what follows it may be as well to make it perfectly clear that nowhere in the truly sacred mysteries—at any rate of the West—was any teaching given involving any physical sex practices, such as attempted introversions of sexual forces, endeavouring to draw these up the spine and into the brain. In such directions lie disease, madness and death, and we cannot too strongly discourage anyone from being deluded enough to dabble with any such spurious and positively evil teachings, which, it is to be regretted, are current in many places to-day.

With this emphatic denial and warning we will continue.

For the purified in mind and body the reward was seership, illumination and direct or noetic knowledge, but for the impure there yawned that " precipice beneath the earth " of which the Oracle speaks.

Thus, almost invariably, we find in the history of such movements that the good and evil sides are found in close proximity, for the study of the mysteries of the self and of the cosmos leads naturally to a certain intensification of the whole nature, and if the animal and passional predominate it becomes even more uncontrollable. Whence many of the followers of the Mystery Schools were led away into both practical and technical error, so that writers of subsequent centuries were able to seize upon such lapses and magnify them into a general charge against those whom they regarded as heretics, completely ignoring the fact that the true students of the arcane sciences themselves were most emphatic in their condemnation of all such abuses.

One need hardly add that the explanations given to the Aspirant of the Mysteries dealt principally with the central object of all such schools, regeneration and rebirth, and not with generation, so that, accurately speaking, the conversion of the sacred symbols to this lower form of expression ought to be ignored from our present point of view, leaving us, therefore, only three real modes of interpreting them, which modes are, in the ultimate, one only.

We come thus to the most important aspect of our subject, the Serpent in relation to the upward path of the candidate in particular and of mankind in general. And this inevitably brings us into definite contact with our main subject, Spiritual Alchemy, Theurgy, the Therapeutics of the Soul and so forth, where all the symbols with which we have dealt will appear again, but invested with a new meaning as will be seen in the Chapter that follows.

## CHAPTER IV

Man, we are told, is the Microcosm or Little World, the Universe in Miniature, containing in himself the counterpart of all that is in the Great World or Macrocosm, whence the injunction "Gnothi Seauthon," " Know Thyself," inscribed over the portals of the Schools of the Mysteries.

We are also informed in the New Testament that man has three bodies, analogous to the three worlds, and more or less parallel with the three principal divisions of the soul according to the Qabalah and the Platonists. That is to say he possessed a spiritual, a psychic and a physical body, corresponding to the Archetypal, Psychic or Formative, and Material Worlds. These are also found in the Upanishads, where they are called the Causal, Subtile and Gross bodies, and their analogues may also be found in the Egyptian ideas on this subject.

The Causal, otherwise Spiritual, Pneumatic or Neshamah body, is really but ill-described as a body at all, for it is of the World of Briah, the Archangelic, Creative and



truly formless World. From it, however, the other bodies may be considered as being derived, and its manifestation to the eyes of the true seer—by which we do not mean the ordinary psychic or clairvoyant—would usually take the form of an oviform radiance or light, playing around the other, lower bodies, within which is the paraklete of the New Testament, which, in the symbolism which we are at present studying, is the Serpent, while the radiance or light is the ovum or egg. In the Greek this is called Speirema, the serpent coil, and in Sanskrit it is Kundalini, the annular force, which, in the Upanishads, is said to lie coiled up like a slumbering serpent. It is also the Dragon of the Alchemists and their internal fire.

So much nonsense has been written about Kundalini, relating it with physical sex currents, and indicating the most dangerous practices for arousing it, that we mention it with diffidence, at the same time reiterating the warning we gave in the previous Chapter.

This serpent is the good serpent, yet owing to the danger of it if quickened in the unpurified man, the Alchemists called it a poisonous dragon and many other kindred names, such as Typhon, Apophis, Fire-drake, Satan, Aquafoetida, Ignis Gehennæ, Mortis Immundities, Venomous Black Toad and so forth, though this latter term is usually only used during the mortification.

The rousing of this force, and the preliminary preparations therefor, are said to be symbolised by the Caduceus of Hermes, for the positive and negative currents represented by the two serpents must, it is alleged, be set in motion and equilibrated first before the Speirema can be stimulated, it being typified by the central rod. And this is further the Seed or Sperm or Ferment of the Alchemists, of the former of which it is said in the New Testament (I Cor. xv. 36) "That which thou sowest is not quickened except it die." Unless it die, that is to say, to the material world of the senses, desires and passions, it cannot be truly quickened.

The symbol of the Spirit is Fire, which reappears here as the Serpent or Dragon, and elsewhere in Alchemy as one of their various Lions, Green, Red or Black according to the stage of the work. For in Astrology the sign Leo is the Kerubic Emblem of Fire, while the form of the sign is the glyph of a serpent, and the Hebrew Letter Teth, to which it is referred in the Sepher Yetzirah or Book of Formation (probably the oldest book of the Qabalah), means a serpent and is also a glyph of one. It is also well worth noting that the Speirema is a Solar Force, and that Leo is the Astrological House of the Sun.

Thomas Vaughan, dilating further upon the symbol of the Serpent placed diametrically across the circle, which we considered in the previous Chapter, explains that the Serpent is the Fiery nature, Alchemically Solar, which, of course, is Spirit—though he does not say this—while the wings, he adds, indicate the volatile airy nature, which, as Ruach and Pneuma both mean breath, is also Spirit. "Lastly," he says, "the knot in the tail tells you this matter is of a most strong composition, and that the elements are fast bound in it."

Now all of this is rather similar to the example of scriptural exegesis regarding the Exodus, which we gave in the previous Chapter, for the word used for fiery serpents is Seraphim, and Moses was instructed to make the brazen serpent in the form of a Seraph, and to set it upon a pole, which, as we have already seen, was the central Pillar of the Sephiroth, the Pillar of Mildness or Equilibrium.

The name of this serpent, which, as we have previously stated, is Nogah, is also significant, for this is also the name of the Sphere of the Planet Venus, a fact which has confirmed many in their Phallic errors; nevertheless a very small acquaintance with the literature dealing with that aspect of things will serve to demonstrate that its devotees see Phallic symbols everywhere. Mercifully in the great bulk of Alchemical writings we do not come across it, Venus, even in her most fiery aspect, bearing quite another significance.

The connection between the serpent and Venus, which we have noted above, is not uncommon among the allusions of the alchemists, a sample of it occurring, for example, in the third key of Eudoxus, where he says: "So in the Art you can have no success if you do not in the first work purify the Serpent, born of the Slime of the Earth; if you do not whiten these foul and black foeces, to separate from thence the white sulphur, which is the Sal Ammoniac of the Wise, and their Chaste Diana, who washes herself in the bath; and all this mystery is but the extraction of the fixed salt of our compound, in which the whole energy of our Mercury consists."

In the following passage from Lumen de Lumine by Thomas Vaughan, which is quite a good sample of Alchemical terminology, all these reappear, the twin serpents and the Dragon in his various metamorphoses; the fire, the love and the mind, or wisdom and understanding. He says:

"Take our two Serpents, which are to be found everywhere on the face of the earth. They are a living male and a living female. Tie them both in a love-knot and shut them up in the Arabian Caraha. This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of Nature, and be sure thou dost draw thy line round about. Circle them in and stop all avenues, that they find no relief. Continue this siege patiently; and they will turn to an ugly, shabby, venomous, black toad, which will be transformed to a horrible, devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a mother; for the first is meat and the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well unless it first be fed. It is of itself dry and choleric; but a proper moisture tempers it, gives it a heavenly complexion and brings it to the desired exaltation. Feed thy bird then as I have told thee, and he will move in his nest and rise like a star in the firmament. Do this and thou hast placed Nature' within the horizon of eternity.' Thou hast performed that command of the Qabalist : 'Unite the end to the beginning, like a flame to a coal; for God ' saith he, 'is superlatively one and He hath no second.' " (Sepher Yetzirah, Cap. i, sect. 7.) "Consider then what you seek: you seek an indissoluble, miraculous, transmuting, uniting union; but such a tie cannot be without

the First Unity. 'To create,' saith one, 'and transmute essentially and naturally, or without any violence, is the only proper office of the First Power, the First Wisdom and the First Love.' Without this the elements will never be married; they will never inwardly and essentially unite, which is the end and perfection of magic. Study then to understand this, and when thou hast performed I will allow thee that test of the Mekkubalim ; ' Thou hast understood in wisdom, and thou hast been wise in understanding; thou hast established this subject upon the pure elements thereof, and thou hast posited the Creator on His throne.' " (Sepher Yetzirah, Cap. i, sect. 4.)

It is to be hoped that the above extract will not prove to be too disconcerting to the student, and we shall endeavour in subsequent Chapters to put forward one or two suggestions regarding the work that will, to some extent at least, throw light upon it. For the moment it will suffice to draw such parallels with what has gone before as may be seen between the toad and the passional nature ; the dragon and the self-willed life; the cave, which, as the habitat of both these, is the body; and finally the star, into which the other natures are finally transmuted, rising above the limitations of the material.

Before passing on to the next stage of our inquiry, it would be as well to draw the attention to two versions of the same idea which we have already several times encountered, namely, the necessity for dying to the material world, and leaving the world of sense, for we shall have to revert to them later.

And lest anyone should be disappointed at such an apparently trite outcome of all that has gone before, and retort "This much at least we knew in advance," we would reply that, as we shall hope to show later, our meaning is to be taken not merely as indicating the preliminaries, but also, in some measure, the mean; to our end.

## CHAPTER V

We have now to begin to ask ourselves where all this is leading us, and our answer is to be found in a consideration of such records as have come down to us of the schools or societies that were professedly devoted to the study of the Sacred Mysteries.

For this purpose we may well take that historically somewhat mysterious sect called the Therapeutæ. Our main source of information concerning them is the *De Vita Contemplativa* of Philo Judæus, but we may glean a good deal of additional light on our subject by comparing his statements with similar assertions by writers representing other schools and cults.

We must remember that although Philo gives us quite a good picture of the Wisdom Lovers, as he calls them, allowance must be made for the fact that he was but a lay brother, and, apart from any restrictions imposed upon him, would have only a limited knowledge of the more recondite teachings of the fraternity or of their practices.

As a preliminary we may take it that the Therapeuts were not Christians, unless in the broad sense of St. Augustine, who remarked that there never had been but one

religion since the world began, and that this commenced to be called Christian in Apostolic times. Nor can we assign to them any particular form of exoteric religion, despite Philo's attempt to claim that they were in the main Jews. On the contrary, it would appear probable that they were communities of Gnostic Ascetics, devoted to the Holy Life and Sacred Science.

Dealing with this point, G. R. S. Mead, in his *Fragments of a Faith Forgotten*, says: "Philo's . . . particular community . . . was mainly Jewish, though not orthodoxly so. ... Others may have been tinged as strongly with Egyptian, Chaldean, Zoroastrian or Orphic elements. ... It is further not incredible that there were truly eclectic communities among them who combined and synthesised the various traditions and initiations handed down by the doctrinally more exclusive communities, and it is in this direction, therefore, that we must look for light on the origins of Gnosticism, and for the occult background of Christianity. ... I also think that . . . whatever works they may have put forward for or by lay-pupils were only a small part of their literature, and for those within there were those most highly mystical and abstruse treatises which none but the trained mystics could possibly understand."

Such a thesis is one with which we heartily agree, and a perusal of Philo's writings clearly indicates that the non-eclectic communities tended to rely each upon the sacred writings of its own religion, knowing full well that all religions were but expressions of one, true, underlying religion, diversified only according to the various characteristics, racial and otherwise, of its propagators, but always couched in the same universal language of symbol and allegory. Each also knew that its scriptures were meant to be interpreted with understanding, and not to be treated merely as historical or even ethical.

Philo, of course, was a Jew, and appears to have been a lay brother of the Mareotic Jewish community south of Alexandria ; and it is interesting to note that, as we should have expected, they relied upon this interpretation of the scriptures. The term Qabalah, however, was not then in use, as the Oral Tradition had not at that time been committed to paper, as it has subsequently—though it is said that this is so only in part.

He tells us that "The Interpretation of the sacred scriptures is based upon certain undermeanings in the allegorical narratives; for these men look upon the whole of their law-code as being like a living thing, having for body the spoken commands, and for soul the unseen thought stored up in the words (in which the rational soul begins to contemplate things native to its own nature more than anything else)—the interpretation, as it were, in the mirror of the names, catching sight of the extraordinary beauties of the ideas contained in them, and bringing to light the naked inner meanings."

Compare this with the following extracts from the Zohar III, fols. 149 and 152 (La Kabbale, Franck):

"If the Law was but composed of ordinary words and narratives, such as the words

of Esau, of Hagar and of Laban, such as those uttered by Balaam's Ass and by Balaam himself, why should it be called the law of truth, the perfect law, and the faithful witness of God? Why should the wise man value it as more precious than gold or than pearls ? But it is not so; in each word of the Law is hidden a more recondite meaning: each narrative teaches us something other than the mere events that it appears to chronicle. And this superior Law is more Holy, it is the True Law."

"Woe to the man who sees in the Law but simple narratives and words! For if in truth it contained but these, we should be able, even to-day, to compose for ourselves a law which should be even more worthy of admiration. For mere words we should but have to turn to the legislators of the world, among whom is often to be found somewhat of greater grandeur. It would suffice for us to compose a law in their style and words. But it is not thus. Each word of the Law contains a recondite and sublime mystery."

"The narratives of the Law are but the vestment of the Law. Woe unto him who takes the vestment for the Law itself! It is in this sense that David said: ' My God, open my eyes that I may see the marvels of Thy Law.' David spoke of that which is concealed beneath the vestment of the Law. There are those who are foolish enough, when they see a man clad in a beautiful garment, to look no further, nevertheless that which lends value to the garment is the body, and that which is still more precious is the soul. The Law has also its body. There are those commandments which may be called the body of the Law. The ordinary narratives which are intermingled therewith are the garments with which that body is clothed. The simple attend but to the outer garments or to the narratives of the Law ; they know nothing else; they see not that which is concealed beneath the garment. The more instructed among men pay no attention to the garment, but only to the body which it covers. Finally the wise, the servants of the Supreme King, those who dwell upon the heights of Sinai, attend only to the soul, which is the basis of all the rest, which is the Law itself ; and in a time to come they will be prepared to contemplate the soul of this soul which breathes in the Law."

Dionysius (Epistle ix, Tito Episcopo.) says: "To know this is notwithstanding the crown of the work—that there is a two-fold tradition of the theologians, the one secret and mystical, the other evident and better known."

Again, the Church Father Origen on the same subject is worthy of note. In Homil. vii. in Levit., he says: "If it were necessary to lay emphasis on the letter of the Law and to understand what is written therein after the manner of the people, I should blush to say aloud that it is God Who has given us such Laws, and I should find more grandeur in human legislation, as for example in that of the Romans, Athenians or Lacedemonians." And in Homil. v. in Levit., he admits frankly the distinction between the historical moral and inner meanings, comparing them respectively to the body, soul and spirit.

Many more such statements could be quoted, but we must return to Philo, who intimates that the name Therapeutæ indicates "that they professed an art of healing superior to that used in the cities, for that only heals bodies, whereas this heals souls."

Also, he adds, "Because they have been schooled by nature and the sacred laws to serve That which is better than the Good, and purer than the One and more ancient than the Monad."

This takes us to heights of sublimity where the mind finds it difficult to follow him, so let us see what light that great practical mystic, the author of the Book of the Holy Hierotheos, can throw on these ideas. This book, from which we take the extracts that follow, is presumed upon quite strong evidence to have been originally written by Proklos, who was initiated into the Mysteries, but to have been subsequently translated and overwritten by a Christian, who grafted upon it a Christian terminology and a large number of quotations from the Bible foreign to the original. Making due allowance, however, for these differences, it does not seem that the sense is in any way altered or the logical sequence of the book destroyed. Our author says:

"For when the Mind is accounted worthy of these things, it will not see by vision nor by form ... for it is henceforth exalted in glorious and divine mystery to become above sight and form. . . . And henceforth it abandons even the name of Christ . . . and so neither loves nor desires to be brought near (the Father). . . . For lo, the very name of Love is a sign "-if distinction, for Love is not established by one but by two. . . . And then we will marvel at the mystery and say, O the depth and the riches and the wisdom and the intellect, far above the designation of Godhead, of the Perfect Mind that has been fulfilled . . . ' Let us then put away Unification and speak of Commingling . . . (for) the designation of Commingling is proper for Minds that have become 'above Unification. . . .' We cannot see the distinctions of Minds when they have Commingling with the Good . . . (for) Mind is no longer Mind when it is commingled. . . Everything becomes One Thing; for even God shall pass, and Christ shall be done away, and the Spirit shall no more be called the Spirit. . . . This is the limit of All and the end of Everything. . . . All from One and One from All. . . . Before the first Beginning God was not God, and again, after the consummation of All He is not God."

Very similar is the fragment from the "Great Announcement " quoted by Hippolytus, and attributed by him to Simon Magus, translated as follows by G. R. S. Mead:

"To you, therefore, I say what I say, and write what I write. And the writing is this:

"Of the universal Aeons there are two growths, without beginning or end, springing from one Root, which is the Power Silence, invisible, inapprehensible. Of these one appears from above, which is the Great Power, the Universal Mind, ordering all things, male; and the other, from below, the Great Thought (or conception), female, producing all things.

"Hence matching each other, they unite and manifest in the Middle Space, incomprehensible Air (Spirit) without beginning or end. In this (Air) is the (second) Father who sustains and nourishes all things which have beginning and end.

"This (Father) is He who has stood, stands and will stand, a male-female power, like

the pre-existing Boundless Power, which has neither beginning nor end, existing in oneness. It was from this Boundless Power that Thought, which had previously been hidden in oneness, first proceeded and became twain.

"He (the Boundless) was one; having her in Himself, He was alone. Yet was He not 'first' though 'pre-existing,' for it was only when He was manifested to Himself from Himself that there was a 'second.' Nor was He called Father before (Thought) called Him Father.

"As, therefore, producing Himself by Himself, He manifested to Himself His own Thought, so also His manifested Thought did not make the (manifested—the second) Father, but contemplating Him hid Him—that is. His power—in herself and is male-female, Power and Thought.

"Hence they match each other, being one; for there is no difference between Power and Thought. From the things above is discovered Power, and from those below Thought.

"Thus it comes to pass that that which is manifested from them, though one, is found to be two, male-female, having the female in itself. Equally so is Mind in Thought; they are really one, but when separated from each other they appear as two."

## CHAPTER VI

But to return to our Therapeutæ, Philo states that their aim was to arouse in themselves what he terms "that most indispensable of the senses. I mean not bodily sight, but that of the Soul, whereby truth and falsity are distinguished. . . . Let the race of Therapeutæ, being continually taught to see, aim at the vision of Reality, and pass by the Sun visible to sense."

In the attempt to attain to these heights they gave up all worldly possessions, and dwelt in communities, living in the simplest of dwellings. And in each dwelling, as Philo says, "is a sacred place called a shrine or monastery, in which in solitude they performed the mysteries of the holy life, whereby knowledge and devotion grow together and are perfected." He adds that at dawn and at even they were accustomed to offer up prayers, while the "whole interval from dawn to sunset they devote to their exercises."

We need hardly emphasise these two words "mysteries" and "exercises," which in the original are in sufficiently close proximity to attract one's attention, but this is a point with which we shall have to deal later.

Philo continues: "Taking the Sacred Writings, they spend their time in study, interpreting their ancestral code allegorically, for they think that the words of the literal meaning are symbols of a hidden nature, which is made plain only by the

undermeaning." But with this point we have already dealt at sufficient length.

These and other such devotees carried on the tradition of the Mystery Schools of greater antiquity over against the Neo-Platonic teachings later inculcated by Plotinus and Porphyry, who taught a system analogous to the later Persian scheme, teaching that the Overmind, the Universal Soul and Nature proceeded by emanation from the Absolute One, and that to this Absolute there might be attained, for brief periods, by philosophic discipline, contemplation and ecstasy, as Wilder puts it, the gnosis or intimate union.

This is the great difference between Mysticism as such and the Theurgic or so-called Magical School, for the former was a system of impassiveness, and was discarded by the Hierophants, who laid it down that by practice of the Theurgic Rites the Soul exalts itself over the Over-Mind and becomes at one with the Absolute, that it can even become permanently at one.

Of these practices Iamblichos says in his *De Mysteries*: "It is not the concept that unites the theurgic priests to the Gods; else what is there to hinder those who pursue philosophic speculation contemplatively from having theurgic union to the Gods? Now . . . this is not the case. . . . It is the complete fulfilling of the Arcane performances, the carrying of them through in a manner worthy of the Gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the Gods alone, that establishes the Theurgic Union. Hence we do not effect these things by thinking."

We have previously quoted Clemens Alexandrinus, one of the most celebrated of the Fathers of the early Church. The first three books of his lost work, *The Outlines*, bear a strong resemblance to the three stages of the Platonists—Purification, Initiation and Direct Vision, or, as Iamblichos classifies them, Coming to the Divinity, Assimilation into the likeness of the Divinity and Perfection.

This latter authority, speaking of what the invocations accomplish, tells us that "By such a purpose, therefore, the Gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves . . . and accustoming them while they are yet in the body, to hold themselves aloof from corporeal things, and likewise to be led up to their own eternal and noetic First Cause. . . . From these performances . . . the soul reciprocates another life, is linked with another energy, and rightly reviewing the matter, it seems to be not even a human energy, but the most blessed energy of the Gods. . . . The upward way through the invocations effects for the priests a purifying of the passions, a release from the conditions of generated life and likewise a union to the Divine Cause. . . . (They) by no means, as the term seems to imply, (involve) an inclining of the mind of the Gods to human beings, but on the contrary, as the truth itself will teach, the adapting of the human intelligence to the participating of the Gods, leading it upward to them and bringing it into accord. . . . (So that) the Rites performed by the Adepts in superior knowledge bring them to the superior races, and attach them together by becoming assimilated."



And this leads to the beholding or epopteia in its highest sense, of which Hierotheos says that " To the Pure Mind belongs the power of seeing above and below . . . for the full account of the secret of the Pure Mind (is) without limit and embraces everything." And he adds that he is speaking of things that he has seen.

At this point, perhaps, it should be made clear that when we speak of Gods, as we have done and shall do still further, especially in quotations, it should not be thought that we are getting away from the fundamental idea of an essential monotheism. Nor was any such idea in the minds of the leaders of the Mysteries, whether in Egypt or elsewhere. The term Gods or Divinities was a technical term denoting certain high orders of Spiritual Beings, who, as compared with us, were best described as Gods. Such were, for example, the Gnostic Aeons, the Elohim of Genesis, some of the Greek Daimones, many of the Egyptian Deities and so forth.

Before all these ; before manifestation ; before the things that really are; before even the first principles of all things; prior to the Good ; prior to the One ; prior even to Being or Thinking, there is That which is shut out from all mortal comprehension.

As the ancient Oracle said: "In Him is an illimitable abyss of glory, and from it there goeth forth one little spark, which maketh all the glory of the Sun and of the Moon and of the Stars. Mortal, behold how little I know of God ; seek not to know more of Him, for this is far beyond thy comprehension, however wise thou art; as for us, who are His ministers, how small a part are we of Him!"

But to resume. Everywhere, so far, we have been met by the idea of Rites and Ceremonies, Exercises, Magic and so forth, and it would perhaps be as well to examine a little more carefully what these people meant by Magic. In the minds of many it is associated with the Grimoires and such-like literature; with Necromancy and other unpleasant arts, such as the making of wax images and sticking pins in them and so forth. It is, however, on the contrary, claimed by the Theurgists that it is the Wisdom and Philosophy of Nature and a effects. A Magus is therefore a Contemplator of Heavenly and Divine things; a wise man and a priest, who, to paraphrase Picus di Mirandola, by the connection of natural agents and patients, answerable each to the other, may bring forth such effects as are wonderful to those that know not their causes.

Paracelsus, in his Occult Philosophy, Cap. II, says: "It is a most secret and hidden Science of supernatural things in the Earth, that whatsoever is impossible to be found out by man's reason may by this Art, that is most pure and not denied." While Cornelius Agrippa, who also wrote three books on Occult Philosophy, says (Book I, Cap. 2): "Magic contains the profoundest contemplation of the most secret things, together with the nature, power, quality, substance and virtues thereof, as also the knowledge of whole nature."

Elias Ashmole, who published the Theatrum Chemicum Britannicum (1652), summarises the position in his notes to Norton's Ordinal of Alchimy, by saying: "The

Magic here intended is Divine, True, of the wisdom of nature, and indeed comprehendeth the whole Philosophy of Nature, being a perfect knowledge of the works of God and their effects. It is that which reduces all natural philosophy from variety of speculation to the magnitude of works, and whose mysteries are far greater than all natural philosophy now in use and reputation will reach unto." Which statement, we are of opinion—without wishing to offend—is as true to-day as the day it was made.

This involves the theory of Agrippa that the order and symmetry of the Universe is so regulated that the lowest things, belonging to the sub-celestial or elementary region are immediately subservient to the middle or celestial, and these in turn to the super-celestial or intelligible, while these last obey the Supreme. That further there is an analogical bond between them by which the spiritual essences may be drawn down, or, rather, a particular spirit may be united to the Universal, the simple and pure human mind being converted and laid asleep from its present life so utterly as to be brought into its divine nature and become enlightened with the divine light.

And this is in harmony with the Egyptian Theurgists, who said that the Gods were Spiritual Essences, and were partaken of as light, leaving the light unaffected, while the partaker was filled, receiving every excellent quality of mind, being purified and set free from all passions and irregular impulses. To the quest of this light it was necessary that everyone should give himself wholly, for by its means is obtained both truth and perfect excellence in souls, by the aid of both of which the Theurgist winged his way upwards to the Intellectual Fire which is the end of all knowledge and of all Theurgic practice.

This is the Fire spoken of by the Oracle. "And when, after all the phantoms, thou shalt see that Holy and Formless Fire ; that Fire that darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire."

But the Oracle also says, "So therefore, first the Priest who governeth the works of Fire, must sprinkle with the Water of the loud-resounding Sea." So that the first preliminary must be purification, without which nothing may be attempted of a more profound order, for according to another saying of the same Oracle : "Thou shalt not invoke the self-conspicuous Image of Nature, ere thy body has been purged by the Sacred Rites, since ever seeking to drag down the Soul, from the confines of matter leap forth the terrestrial demons, showing no true sign unto mortal man."

## CHAPTER VII

This magic, therefore, these rites, ceremonies and exercises, were in the first stages directed to a purging and purification of the lower nature, uniting it thereafter to its various higher counterparts until, having gathered itself together, as it were, having achieved a state of unification of itself, it might attempt the supreme and final operation of at-one-ment or commingling, uniting itself indissolubly with that which is beyond all idea of selfhood. But this latter stage is entirely removed from all human comprehension, even the preceding stage taking place, as we are not surprised to

learn, at a very late period, and then only with the exceeding few.

But we are plainly told that there is "but one linear way throughout " from the purifications upwards, so that we may well make our start here, nearer to earth.

We may, of course, take it as a sine qua non that the aspirant must lead a life as far as possible virtuous and unselfish, but this is merely a necessary condition, for without some assistance the mere abstaining from evil is sufficiently difficult and far from being all that is required. The very desire to do evil must cease to exist; temptations must cease to be temptations if we are to achieve our end. And this is not to be attained by the stern repression of all emotions and feelings, the " rooting out " that is so much spoken of and so much mistaken ; for the emotions are the driving force, without which nothing can be accomplished, and the destruction of them is not for one moment to be contemplated.

Transmutation is what is required, and here we should note that as Friar Bacon—and with him all the others agree—tells us, "Species are not transmuted, but their subject matter rather, therefore the first work is to reduce the body into water, that is into mercury, and this is called Solution, which is the foundation of the whole art."

This is so plain and definite a statement, and one that is so often expressed by all the authorities in almost identical terms, that we cannot afford to overlook it, and it would be as well, therefore, to try and ascertain what was meant by this before endeavouring to discover any clue to how it was to be done.

In the Triumphal Chariot of Antimony, Basil Valentine, dealing with the necessity for depriving Antimony of its poisonous nature so that it can never return to it, throws considerable light on the subject. To avoid undue prolixity we shall quote principally from the somewhat abridged translation of A. E. Waite, condensing even this so as to present essentials only. And lest his illustration appear to be too " rustic "—to use his own terms—we will first give the reader the remarks of his commentator, Kirchringius, on the passage in question. He says:

"This first key is the principal part of the whole Art ; this opens the first gate, this will also unlock the last, which leads into the palace of the king. Believe not only, but consider and observe. Here you stand in the entrance ; if you miss the door, all your course will be error ; all your haste ruin ; and all your wisdom foolishness. He who obtains this key, and knows the method by which to use it, and hath strength to turn the same, will acquire riches, and an open passage into the mysteries of alchemy. Do not despise these remarks. There may be apparent repetition here, but there is nothing superfluous. Return often mentally to them; read, mark, learn and inwardly digest all that is said. It may be that in this turbid water, which looks so unlikely, you may after all catch your fish. If the excess of light which prevails here should not enable you to see, no amount of obscure alchemistic reading will disperse your inward darkness."

This is at least encouraging. It is to be hoped that the reader will not find the

remarks of Valentine himself the reverse. He says: "Here lies the master key of our whole Art. Antimony, which contains within itself its own vinegar, should be so prepared as to entirely remove its poisonous nature. The preparation of Antimony or the Key of Antimony, is that by which it is dissolved, opened, divided and separated. In extracting its essence, in vitalizing its Mercury, the process is continued and this Mercury must afterwards be precipitated in the form of a fixed powder.

"The same process may be observed for instance in the brewing of beer; barley, wheat or other grain must undergo all these processes before it becomes a palatable beverage. It must first be mashed and dissolved in water. This is Putrefaction or Corruption. Then the water is poured off and the moist grain is left in a warm place till it germinates and sticks together. This is Digestion. Thereupon the grains are once more separated from each other, and dried, either in the sun or before the fire. This is Reverberation or Coagulation

"The prepared germ is then ground in the mill. This is vegetable calcination. It is afterwards cooked over the fire, and its nobler spirit is mingled with the water in a way which would not have been possible before it was so prepared. This we may call distillation. This method of converting water into a fermented beverage by the extraction of the spirit of the grain is unknown to (many and) I have only found a few who understand such Art.

"Afterwards a new separation takes place by means of Clarification. A little yeast is added, which stirs up its internal heat and motion, and thus in time the gross is separated from the subtle and the pure from the impure. The beer thereby becomes of great efficacy; before this clarification this would not be because such operative spirit was clogged and hindered by its own uncleanness from fulfilling its objects.

"After this we may bring about another separation by means of Vegetable Sublimation. The spirit, by this process, and by Distillation, is separated in the form of another beverage, or ardent spirits. Here the operative virtue is separated from its body; the spirit is extracted by means of fire, and has deserted its inert and lifeless habitation in which before it was domiciled.

"If such ardent spirit be rectified, you have Exaltation. When this is done and the spirit is several times distilled, it becomes, by being purified from all phlegm and wateriness, twenty times more effective than before, and is volatile and subtle and penetrating.

"Know that these illustrations set forth a grand truth of the highest moment, which I have set forth lest you might be in danger of losing your route at the very outset. (For) Antimony is also likened to a bird which is borne through the air on the wings of the wind, and turns whither it will. The wind or the air here represents the Artist, who can move and impel Antimony whither it pleases him, and place it wherever he likes."

At the end of the Triumphal Chariot in the section on the " Fire Stone " he gives us a

brief but plain statement regarding this solution or separation, which, causes his commentator, Kirchringius, to exclaim: "Are you in your right mind, Basilius, so to prostitute the Stone, which has hitherto been so carefully kept a secret by all the Sages ? You have here let out the whole secret."

The reader may not exactly share Kirchringius' anxiety—though we cannot but hope that he will—nevertheless here is what Valentine says: "But no substance can be of any use in the generation of our Stone without fermentation. From the tangible and formal body we must elicit the spiritual and celestial entity (I hardly know what expression to use in describing it). But to what purpose do I speak, and what do I say? I speak as one who has temporarily lost control over his organs of speech. If an atom of judgment still remained to me, I should not have opened my mouth so wide, and I should have stayed my hand even at the last moment."

Equally to the point is Lucas in the sixty-seventh Dictum of the Turbo. Philosophorum when he says: "I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body which it penetrates." And Synesius, when he tells us that " The Quintessence is none other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

If we might ourselves offer any commentary, we would say that the secret is safe enough as far as the vast majority is concerned, for though something may be tolerably obvious by now of what has to be done in this first part of the work, yet it is only, as it were, the first half of the first part, and that without any details and without any clue as to how this separation is to be brought about.

The first omission may easily be rectified, for everywhere in the literature of this subject we encounter variants on the ancient theme " Solve et Coagula," dissolve and coagulate, volatilise and fix. And these two are but complementary portions of one operation, and are therefore frequently treated of as being one. Indeed, at least in Spiritual Alchemy, the great variety of terms we encounter, such as reverberation, circulation, cohobation, mollification, decension, putrefaction, etc., is merely a repetition of these two processes separately or combined.

This we may see from that saying of the Philosophers quoted by Solomon Trismosin, the reputed teacher of Paracelsus, in his Splendor Solis, where he says in his second treatise, " Dissolve the thing and sublimate it, and then distil it, coagulate it, make it ascend, make it descend, soak it, dry it, and ever up to an indefinite number of operations, all of which take place at the same time and in the same vessel."

Compare this with Albertus Magnus, who says: "Take the occult nature, which is our Brass, and wash it that it may be pure and clean ; dissolve, distil, sublime, incerate, calcine and fix it; the whole of which is nothing else than a successive dissolution and coagulation to make the fixed volatile and the volatile fixed. The beginning of the whole work is a perfect solution." And Synesius, who takes us at the same time a stage further in his description, saying: "Note that to dissolve, to calcine, to tinge, to whiten, to renew,

to bathe, to wash, to coagulate, to imbibe, to decoct, to fix, to grind, to dry, and to distil are all one and signify no more than to decoct nature until such time as she be perfected. Note further that to extract the soul or the spirit ... is nothing else than the aforesaid calcinations. ... It is through the fire of the extraction of the soul that the spirit comes forth gently; understand me, the same may be said of the extraction of the soul out of the body, and the reduction of it afterwards upon the same body until. . . that which is below, being like unto that which is above, there are made manifest two luminaries, the one fixed, the other not . . . (And when ultimately) that which is below rises upon that which is above (then) all being substantiated, there issues forth an incomparable Luminary."

We may therefore, it would seem, conclude this part of our investigation by thus amplifying the deduction made at the end of our fourth chapter. Not merely have we to purify as far as possible the humanspirit, but to make an extraction of it, so that it may, in a measure, literally leave the world of sense, and become that flying volatile of which Hermes speaks. After which we must bring it again into its body, which is to be tinged thereby. But the general consensus of opinion among our authors is that this cannot be in any way effected without prayer, so that it would be as well to see what they have to tell us regarding this before proceeding further.

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THEURGY

or the

HERMETIC PRACTICE

A Treatise on Spiritual Alchemy

BY

By E. J. LANGFORD GARSTIN

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Edward John Langford Garstin was a prominent member of the Alpha and Omega (A.:O.:), a later development of the Hermetic Order of the Golden Dawn. He was the author of two published works primarily on Spiritual Alchemy. The other being "The Secret Fire" (1932), which is published on our website.

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## PREFACE

The Title selected for this short treatise may at first sight appear to be either very ambitious or presumptuous or even both. Alternatively it may be held to be misleading on the ground that this is not really a practical textbook.

It would therefore appear advisable, from the very start, to warn the intending reader that no claim is made herein to any special knowledge of the Art other than that which can be gleaned from the careful study of the published works of the Alchemical writers, and the use of such powers of insight and intuition regarding their admittedly involved and cryptic phraseology as the author may possess.

Of necessity various subjects usually classed under the general heading of Occultism will have to be considered, and some preliminary remarks under this head may not be inappropriate.

Many people fight shy of Occultism because of its undesirable associations in their minds with credulity and superstition, neurotics and hysteria, charlatanry and fraud, and because they are accustomed to regard what genuine residuum there may be left as consisting in undesirable and dangerous practices.

On reflection, however, it will be found that the same impression is prevalent in toto among many regarding Spiritualism, and in part regarding Mysticism, while the Orthodox Religions do not escape altogether scatheless.

It is not intended herein to indulge in apologetics on behalf of Occultism, which, divested of the illusions held about it, is quite capable of speaking for itself as it were, and requires no defence. It is merely proposed to discuss what is termed Theurgia, which is the practical part of Spiritual Alchemy, as far as the limits of space and the avoidance of undue technicalities will permit.

Theurgy, denned a little more carefully, means "The Science or Art of Divine Works," and it is the same as the Telestic or Perfecting Work. In Alchemy it is called the "Great Work," which is the purification and exaltation of the lower nature by the proper application of scientific principles, so that it may become united with its higher counterparts, whereby the individual may attain to Spiritual, and ultimately Divine, Consciousness.

By scientific principles are to be understood "known principles," though the fact that these are not generally known is the origin of the term "occult," which merely means, according to the dictionary, "escaping observation, not discovered without test or experiment," which definitions apply with equal force to any department of scientific research.

Were this definition more commonly recognised, it is possible that there would be less misleading talk and less misunderstanding on the part of the opponents of the Arcane Sciences than there are at present, and that there would not be so much condemnation where there has been no previous careful investigation.

We would also say a word by way of apology to the reader who may feel that we have made too lavish a use of quotations. Our object is twofold. Firstly, that no one may imagine that they have to rely merely upon the speculations of some dilettante dabbler in the Occult Sciences, but that they may see for themselves the sources from which our conclusions are drawn. Secondly, because we feel unable to improve upon the sayings of these writers, save only by bringing together the references that are not merely scattered through their various works, but also, on their own confession, placed very often out of their proper sequence and

relationship even in their individual books. Passages thus correlated often assume fresh importance, and from them, sometimes, the unexpected truth emerges. If we have to any extent succeeded in thus throwing light upon the sayings of the sages, however little it may be, we shall have more than achieved our object.

## THEURGY CHAPTER I

Theurgy or the Telestic Work, was the very essence of the teaching of the Mystery Schools of Egypt, of Samothrace and of Eleusis; of Zoroaster, of Mithra and of Orpheus.



And in Egypt, the cradle of them all, were initiated many of the outstanding men of their day, such as Pythagoras, Plato, Demokritos, Eudoxus, Archimedes, Chrysippos, Euripides, Proklos, Thales and many others.

In addition many of the Fathers of the Church, such as Clement of Alexandria, Cyrillus and Synesius, were also initiated into the Mysteries and regarded them as sacred and efficacious, transferring in part the very language, rites and disciplines of them to their own forms of worship, as is even to-day apparent.

Proklos tells us that "The Perfective Rite leads the way as the muesis or mystic initiation, and after that is the epopteia or beholding."

Plato calls Zoroastrian Magic "The Service of the Gods," and Psellus affirms that "Its function is to initiate or perfect the human soul by the power of materials here on earth, for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuitions, and to the comprehension of Divinity."

Clement of Alexandria alludes to the Mysteries as Blessed and says: "O Mysteries truly Sacred! O pure light! At the light of the torches the veil that covers Deity and Heaven falls off. I am Holy now that I am initiated." While Synesius, speaking in alchemical terms, declares that "the Quintessence is no other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

Nor are the later students and masters of the art less well known, for included among their number were such men as Appollonius of Tyana, Albertus Magnus, Roger Bacon, Paracelsus, Arnold de Villa Nova, Picus di Mirandola, Trithemius, Boehme, Cornelius Agrippa and many others.

But to leave the historical aspect, which, however interesting, is relatively unimportant, and to come to our subject. Theurgy is inextricably associated with Religion; is, in fact, its very kernel; for on investigation we find that beneath the exoteric and allegorical forms of all ancient doctrines, and hidden carefully within all their sacred writings, there is an underlying principle which is in every case the same, but is yet invariably concealed in one way or another.

This central teaching deals with rebirth, or birth from above, and, if we are to believe the records of antiquity, there is, and always has been, a definite body of scientific teaching on this subject, the knowledge of which, though jealously guarded, was never denied to the genuine and earnest seeker.

Unfortunately the mental and spiritual limitations of the vast bulk of mankind throughout the ages have always prevented the public teaching of this science, and necessitated the maintenance of the strictest secrecy, the knowledge being invariably given in the involved, complicated and envious language of symbol and allegory.

This is, of course, a constant source of annoyance to many people today, who

declare themselves as being opposed on principle to what they term "artificial secrecy" in any shape or form; and to an even larger number, who, being without any particular principles, are decidedly averse from undertaking the necessary labour, but desire a clear exposition in "popular" form.

As Mrs. Atwood, in her Suggestive Enquiry, very succinctly puts it: "No such alluring baits to idleness are to be found on the title pages of the middle age school of philosophy; no such simplifications of science as we now hear of are belonging to Alchemy. It is true, there are Revelations, Open Entrances, New Lights and True Lights, Sunshine and Moonshine, with other Auroras and pictured Dawns; Manuals, Introductory Lexicons of obscure terms, with meanings no less obscured; Triumphal Chariots also. Banners, Gates, Keys and Guides, too, without number, all directing on the same Royal Road when this is found; but useless to most wayfarers; nothing that we observe at all suited to the means or taste of the millionaire class of readers, whose understanding, like that of pampered children, has grown flaccid; and by excess of object-teaching, has forgotten how to think."

As for the complaint of the others, it is difficult to understand what is meant by "artificial secrecy " unless it means making a secret out of nothing, or pretending to have some secret information, when in point of fact one has none—a charge which has for long been unjustly laid against the Alchemists. If this be the meaning of the phrase we cannot but be heartily in agreement with it, but if it means the deliberate withholding of certain knowledge from the masses, then it entirely depends on the reasons that can be given for the secrecy as to whether the term "artificial " is justifiable.

Now if the object of Theurgy and Spiritual Alchemy be solely the purification and exaltation of the Soul, it may be argued that such knowledge ought to be broadcasted and not obscured; that it is obviously for the good of mankind, and that to conceal it is virtually criminal.

But it must be remembered that what is proposed is a method of accelerated Soul development by a astern of intensive culture, as is in many places asserted; and it would appear that there is every reason why those who were in possession of the requisite knowledge were chary of passing it on. And these reasons, when we examine them, must apply equally forcibly today for those, if such there be, who are the guardians of the secret.

For the practice of this art opens up very dangerous possibilities, involving, as it is said to do, an understanding of the working and application of certain arcane forces of nature, commonly called magic.

Now magic is a purely relative term, the magic of antiquity, or some of it, being the common knowledge of today. But knowledge is power, and power can always be used in two ways, for good or for evil. We have only to look around us to see the appalling results of an unwise dissemination of knowledge, seeing that man is almost invariably tempted, and almost as invariably succumbs to the temptation to use his knowledge for

purely personal and material ends, and very often for destruction. For which reason it may well be submitted that there is at least an excellent *prima facie* case for secrecy.

This at any rate was the conviction of the Alchemists, as witness that saying of Raymund Lully, "I swear to thee upon my soul that thou art damned if thou shouldst reveal these things. For every good thing proceeds from God and to Him only is due. Wherefore thou shalt reserve and keep secret that which God only should reveal, and thou shalt affirm thou dost justly keep back those things whose revelation is to His honour. For if thou shouldst reveal that in a few words which God hath been forming a long time, thou shouldst be condemned in the great day of judgement as a traitor to the majesty of God, neither should thy treason be forgiven thee. For the revelation of such things belongs to God and not to man."

Justified or not, however, the secrecy exists, and it may well be asked where clues may best be sought, which may be followed in the search for this jealously guarded wisdom.

The answer would appear to be that such clues are to be found almost anywhere in the religious, philosophical and mystical writings of either the East or the West, but that it will probably come more easily to the majority of Westerners to take the Egyptian, Semitic and Greek and not the Eastern systems. For this reason, therefore, a study of certain books of the Bible, notably the Pentateuch, Solomon, Job, Ezekiel, the Gospels, the Epistles of St. Paul and the Revelation of St. John, will be found profitable, especially if the student be aided by some knowledge of the Qabalah, which is the great key to their understanding. Among the un-canonical books Enoch and Wisdom are helpful, and apart from these Semitic writings, the so-called Egyptian Book of the Dead, the works of many of the Greek Philosophers, the Gnostic and Hermetic fragments, expositions of the Mysteries, especially Iamblichos, and almost all the Alchemical writers, are full of illumination.

Of the three sources mentioned above, Egyptian, Semitic and Greek, the first is unquestionably the most ancient, but Egypt has left but few traces for us. The Jews derived their knowledge primarily from her through Moses, whatever they may have adopted subsequently from Chaldean, Babylonian and other sources, while even the Greeks obtained much of their inspiration and actual knowledge from her Mystery Schools.

Thus, therefore, is it that the Qabalah, the Jewish Mystical tradition, which was handed on orally for centuries, and was not written down till some as yet undetermined date in our era, forms one of the principal keys, not merely to the Jewish and Christian Scriptures, but to all the other sources we have mentioned; for the language of symbol and allegory is an universal language, and the student will observe for himself that many of the Alchemical writers were avowed Qabalists.

As, however, the Qabalah is a highly technical subject, and as it is proposed to avoid technicalities as far as may be, direct allusions to it will be as few as possible in

the pages which follow.

With all the mass of clues which surround us everywhere when we begin seriously to look for them, it is difficult to know where to make a start, for to review them all would take volumes. Still, as the science of the ancients was a causal science and reasoned from universals to particulars, it will be best to pick on some symbol of the Universe, and then to seek its counterpart in ourselves, whereby we may glean some idea of what was to be achieved, and afterwards to take some other clue, which may lead us to an understanding of how it was to be done.

Nevertheless, as our quest is concerned primarily with the Soul, we will first of all devote ourselves to a consideration of some of the views held by the ancients regarding it.

## CHAPTER II

Wherever we direct our attention in the physical or spiritual worlds, we are likely to encounter an apparent paradox, and it should, therefore, cause us no surprise that in considering the Soul we immediately find such a state of affairs existing.

We are accustomed to the idea that man is not a simple being; that he is composed of body and soul, or even of body, soul and spirit, though there appears to be considerable looseness in the way these two latter terms are used.

We also admit that the soul is the principal part of man; is, in fact, the man himself, leaving on one side for the moment the differentiation between soul and spirit. But we find it difficult to grasp that the soul is at once indivisible and divisible; that it is both one and yet possessing parts.

Nevertheless this hypothesis underlies the teaching of the Egyptians, Hebrews and Greeks, whom we are principally considering, and we are compelled to form some coherent view of the divisions of the soul if we are to follow the writings wherein we propose to look for our clues.

It will perhaps be simpler to consider first some of the Qabalistic ideas concerning the Soul, for they possess a quite definite terminology which is missing in many of the others. This will furnish us with a standard of comparison and of correspondence that should be distinctly useful.

According to the Zohar, the Soul was divided into three parts, of which the highest was termed Neshamah, corresponding to the intellectual world; the second Ruach, the seat of good and evil, corresponding to the moral world ; and the third, Nephesch, the animal life and desires, corresponding to the material world of sense.

Now Neshamah was itself divided into three parts, for, as the highest part of the

soul, it represented what was termed the Supernal Triad, composed of the first three Sephiroth or Emanations.

It is here necessary to digress for a moment to explain that the system of the Qabalah postulates the existence of ten Sephiroth—which may be regarded either as Emanations from, or the Highest Abstract Ideas of. God—conformed into four Worlds called Atziluth, Briah, Yetzirah and Assiah, which are respectively Archetypal or pure Deity, Creative, Formative and Material. The first Sephira comprises the first World, that of Atziluth, the next two that of Briah, the next six that of Yetzirah, and the last that of Assiah.

The Supernal Triad, therefore, mentioned above, being composed of the first three Sephiroth, embraces the first two Worlds, and the three divisions of Neshamah, which are called Yechidah, Chiah and Neshamah respectively, are referred, the first to Atziluth and the next two to Briah.

The first of these conveys, therefore, the illimitable and transcendental idea of the Great Absolute and Incomprehensible One in the Soul. This is linked by Chiah, which suggests the idea of Essential Being, with Neshamah, and these two represent together Wisdom and Understanding, the higher governing, creative idea, the aspiration to the Ineffable One in the Soul.

Neshamah in turn links these Supernals with the Ruach, a word which means Spirit, and is here the Mind, the Reasoning Power, that which possesses the knowledge of good and of evil. It is to be noted carefully that this is the rational or discursive mind, and not the higher mind, which is represented by Neshamah.

Lastly we have the Nephesch, which is that power in the Soul which represents the passions and physical appetites.

The Zohar, Part II, fol. 94b, tells us that at birth man receives the Animal Soul (Nephesch), and if he is worthy, the Ruach or Intellectual Spirit. Lastly, if he is still more worthy, Neshamah, the Soul emanating from the Celestial Throne (by which is meant the Briatic World). We need not, however, enter into a consideration of the possibility of man without the Ruach, or his nature, but will make the justifiable assumption that for all practical purposes man, according to the Qabalah, consists of Body, Nephesch and Ruach, that is Body, Soul and Spirit.

Among the Greeks Plato also makes a triple division, as does Plotinus, though others, as for example the Pythagorean Philolaus, give four.

We will take the Platonic system as being, probably, the most widely known and most often quoted. He gives the Nous or higher mind; the phren or thumos, the lower mind, including, according to some, the psychic nature; and the epithumia, comprising the emotional nature and the animal desires, appetites and passions. The faculties of the lower and higher minds he sub-divides into four, two to each. To the lower he allots

Eikasia, the perception of images, and Pistis, faith and a sort of psychic groping after truth. To the higher he refers Dianoia, or philosophic reasoning, and Noesis, or direct cognition. The first two are amalgamated under the heading of Doxa, opinion or mostly illusory knowledge, while the other two are classed as Gnosis or Episteme, wisdom or true knowledge.

The first of the two sub-divisions of Doxa includes the whole of that body of knowledge which we term the inductive, physical sciences, these being concerned exclusively with the observation and investigation of the phenomena of the material universe. The second embraces the numerous forms of dogmatic creeds and beliefs summed up as a rule as exoteric religion.

Of the two grades of Gnosis, the first refers to those more speculative aspects of philosophy, wherein an attempt is made to arrive at a knowledge of first principles by means of pure reasoning, while the second grade implies the power of the mind directly to apprehend the truth without going through any intermediate process of reasoning.

Comparing this system with that of the Qabalah, we observe that the Nous corresponds with the Neshamah, the Phren with the Ruach and the Epithumia with the Nephesch.

Regarding the allocation of the four faculties of the lower and higher minds, the reader may feel a little doubtful as to the allocation of the philosophical reason to the higher mind or Nous, which, from its very name, is definitely associated with the noetic or epistemonomic faculty of direct perception of the truth; but such questions are, after all, of relatively small importance.

Similar to the ideas we have outlined above are the following passages from Abammon's reply to Porphyry (Iamblichos de Mysteriis) when alluding to the Hermetic concepts. He says: "For man, as these writings affirm, has two souls. The one is from the First Intelligence, and is participant of the power of the Creator, but the other is given from the revolutions of the worlds of the sky, to which the God-beholding soul returns. . . . But the Soul that is in its higher mental quality from the world of Intelligence, is superior to the movement of the world of generated existence, and through this there takes place both the unbinding of fate and the upward progress to the gods of the World of Mind.

"The Theurgic discipline, so far as it conducts upward to the Unbegotten, is made complete by a life of this kind. . . . For the soul has a principle of its own leading around to the realm of Intelligence, and not only standing aloof from things of the world of generated existence, but also joining it to that which is, even to the divine nature . . . (and) there is another principle of the soul which is superior to the whole realm of nature and generated existence. By it we can be united to the gods, rise above the established order of the world, and likewise participate in the life eternal and in the energy of the gods of the highest heaven. Through this principle we are able to set ourselves free."

Here, however, to make comparison with the Qabalistic ideas, we find allusion to the Ruach, to the Neshamah, and to a higher principle still, presumably the Yechidah. For the Ruach, as we have seen, corresponds to the Yetziratic or formative World, here alluded to as the "worlds of the sky," while Neshamah is the idea of wisdom and understanding, which, in our quotation, is "the higher mental quality from the world of Intelligence." But Abammon goes on to say that there is another principle beyond this, by which we participate in the eternal life and energy of the gods.

In conclusion, and as further illustrating the enormous importance attaching to the higher portion of the soul, the Neshamah, the Nous or the Mind, the following extracts are of interest, and it would perhaps be as well to point out here and now that none of these quotations is chosen merely to illustrate the point immediately under consideration, but all have their bearing on the telestic work.

The Zohar, Part I, fol. 246 (La Kabbale, Franck) says: "Come and see. Thought is the principle of all that is; but it is at first Unknown and shut up in itself. When the Thought begins to develop itself forth, it arrives at that degree where it becomes Spirit. Arrived at this estate it takes the name of Intelligence, and is no longer as before it was, shut up in itself. The Spirit, in its turn, develops itself in the bosom of the mystery with which it is surrounded; and there proceeds a voice which is the reunion of the celestial choirs, a voice that rolls forth in distinct utterance articulate, for It comes from the Mind."

In the Divine Poemander of Hermes Trismegistus, Book II, we find the following: "My thoughts being once seriously busied about the things that be, and my understanding lifted up—all my bodily senses being utterly holden back; methought I saw one of an exceedingly great stature and infinite greatness call me by name, and say to me. What wouldst thou understand to learn and know? Then said I, Who art thou? I am, quoth he, Poemander, the Mind of the Great Lord, the most mighty and absolute Emperor. I know what thou wouldst have, and I am always present with thee . . . I am that Light, the Mind, thy God, who am before the moist nature that appeareth out of the darkness, and that bright and lightful Word from the Mind is the Son of God. How is that? quoth I. Thus, replied he, understand it. That which, in thee, seeth and heareth the Word of the Lord, and the Mind, the Father, God, differ not from one another, and the union of these is life . . . I, the mind, come into men that are holy and good and pure and merciful, and that live piously and religiously, and my presence is a help unto them; and forthwith they know all things."

### CHAPTER III

Now at the end of Chapter I we proposed to select some symbol wherein we might look for a clue as to what was to be achieved, and in order that we may take some type that will be almost universally familiar, and at the same time find its parallel in Alchemical literature, we can hardly do better than choose one of the most ancient of all, the Serpent.

This symbol can be traced right back into the most remote ages, just as can Phallism, with which it is usually associated and allied. But it must not be thought for one moment that the latter was ever an integral part of the belief of the enlightened, or that they at any time worshipped serpents, though this accusation is quite frequently made against them. The fact is that Serpent Symbolism began to be misunderstood by the ignorant at a very early stage, the people having mistaken the symbol for the fact in a manner that has been emulated by their successors in the various religions of the world ever since. What, then, is at the back of the Serpent Myths? It is generally admitted that the Serpent was much used as a symbol for Wisdom, Creation, Generation and Regeneration or Rebirth, and we shall do well to consider and correlate some of these ideas in order to see whether we may not, by such a study, discover the clue we are seeking. We will therefore take these four ideas seriatim, beginning with Wisdom.

Serpents have always been associated with Wisdom from the very earliest times, though side by side with them there have been "wicked serpents" and "crooked serpents" as their evil antitheses. To go no further than the Bible, we have Christ's injunction to the Apostles (Matt. x. 16), "Be ye therefore wise as serpents," which can mean no evil sort of knowledge; over against which we have the first serpent mentioned in the Scriptures, the Serpent of the Fall, who was "more subtle than any beast of the field that the Lord God had made."

Then there were, on the one hand, the fiery serpents that afflicted the Children of Israel in the Wilderness, and on the other, the Brazen Serpent which Moses set upon a pole that the people might be perfectly healed. This latter is the Qabalistical Serpent of Wisdom, the Serpent Nogah, twined about the Central Pillar of the Sephirotic Tree (for the ten Sephiroth which we mentioned in Chapter II were arranged by the Qabalists in three Columns or Pillars, which arrangement was designated by them the Tree of Life), and is interpreted rightly or wrongly in Christian Symbolism as a type of Christ Crucified.

The bearing of this example on our subject is well illustrated by the following example of scriptural exegesis ascribed by Hippolytus to the Peratae, an otherwise unknown Gnostic School. It is admirably summarised by G. R. S. Mead, in his *Fragments of a Faith Forgotten*. He says:

"Thus then they explained the Exodus-myth. Egypt is the body ; all those who identify themselves with the body are the ignorant, the Egyptians. To 'come forth' out of Egypt is to leave the body; and to pass through the Red Sea is to cross over the ocean of generation, the animal and sensual nature, which is hidden in the blood. Yet even then they are not safe ; crossing the Red Sea they enter the Desert, the intermediate state of the doubting lower mind. There they are attacked by the 'gods of destruction,' which Moses called the 'serpents of the desert,' and which plague those who seek to escape from the 'gods of generation.' To them Moses, the teacher, shows the true serpent crucified on the cross of matter, and by its means they escape from the Desert and enter the promised land, the realm of the spiritual mind, where is the Heavenly Jordan, the World-Soul. When the Waters of Jordan flow downwards, then is the



generation of men ; but when they flow upwards, then is the creation of Gods."

Leaving the Bible we have the Winged Globe of Egypt, on many examples of which we may see the twin serpents, leading us to the not unnatural inference that it was the prototype of the Caduceus of Hermes (who was, of course, the Egyptian Thoth), another form of the idea portrayed as the Tree of Life of the Qabalah.

Lest it be thought that we are getting away from the idea of Wisdom, it must be pointed out that the study and understanding of this Tree was the discovery of the True Wisdom, typified in the mystical Fifty Gates of Understanding of Binah, the third Sephira, the Mother Supernal, whose name signifies Understanding.

But as this point, Wisdom, will have to be stressed in two of the following sections, Creation and Regeneration or Rebirth, we will not pursue it further for the moment.

In the Creation Myth the evolution of the universe, according to some schools, followed the physical analogy of the generation of man in the womb from a "serpent" and an "egg." But the Cosmic serpent was variously described as the Great Power, the Illimitable Vortex, the Mighty Whirlwind, while the Egg figured as the Envelope embracing the All of the world system, as the primordial " fire-mist " which is still so familiar in modern theorisings. Taken thus, the Serpent was a type of the Will of God, Divine Intelligence, the Mind of the Father, the Word or Logos. The Egg represented the Primordial Idea, the Great Mother Supernal. The embryonic universe was therefore portrayed as a circle, the Egg, with a serpent either twined round it or placed diameter-wise across it, representing the former of the Cosmos and of Man. It was Man's Creator, but nevertheless it was supposed that man could utilise the serpent force himself and create by it; but first he must cease from generation and free himself from its toils.

Before leaving this particular myth, let us see what Thomas Vaughan in his *Magia Adamica*, when dealing with the Egyptian Emepht, as he terms it—called Emeph by Iamblichos—can tell us. Speaking of Egyptian Theology he says:

"Their Catholic Doctrine, and wherein I find them all to agree is this. Emepht, whereby they express their Supreme God—and verily they mind the true One—signifies properly an Intelligence or Spirit converting all things into Himself and Himself into all things. This is very sound Divinity and philosophy if it be rightly understood. Now—say they—Emepht produced an egg out of his mouth, which Kircher expounds imperfectly, and withal erroneously. In the production of this egg was manifested another Deity, which they call Ptha, and out of some other natures and substances enclosed in the egg, this Ptha formed all things. But to deal a little more openly we will describe unto you their hieroglyphic, wherein they have very handsomely but obscurely discovered most of their mysteries. First of all then, they draw a circle, in the circle a serpent—not folded, but diameter-wise and at length. Her head resembles that of a hawk, the tail is tied in a small knot, and a little below the head her wings are volant. The circle points at Emepht, or God the Father, being infinite—without beginning, without end. Moreover, it

comprehends or contains in itself the second Deity Ptha and the egg or chaos out of which all things were made.

"The Hawk in the Egyptian Symbols signifies light and spirit ; his head annexed here to the serpent represents Ptha, or the Second Person, who is the First Light—as we have told you in our Anthroposophia. He is said to form all things out of the egg, because in Him—as it were in a glass—are certain types or images, namely, distinct conceptions of the Paternal Deity, according to which—by co-operation of the Spirit, namely, the Holy Ghost—the creatures are formed. The inferior part of the figure signifies the matter or chaos, which they call the egg of Emept."

We must make a pause here before continuing with Thomas Vaughan, which we shall do a little further on, and consider briefly this name Emept. According to Iamblichos it should be Emeph, and Wilder tells us that many have conjectured that this name should have been Kneph. This was the name of the Creator in Nubia and Elephantina, and He was considered to be the same as Amun, the Supreme God at Thebes. The name Kneph or Neph, he continues, almost identical with the Semitic term Nephesch or Soul, reminds us that this God was considered as the Soul of the World. Mariette-Bey considered him as the same as Thoth or Hermes, the God of learning. The Greeks, however, identified him with Asclepius, and the Orientals with Esmun of the Kabirian Rites.

Let us, however, hear Iamblichos himself on the subject.

"According to another arrangement," he says, "Hermes places the God Emeph as leader of the celestial Divinities, and declares that He is the Mind itself, perceptive of itself, and converting the perceptions into His own substance. But he places as prior to this divinity the One without specific parts, whom he affirms to be the first exemplar and whom he names Eikton. In him are the First Mind and the First Intelligence, and he is worshipped by Silence alone. Besides these, however, there are other leaders that preside over the creation of visible things. For the Creative Mind, guardian of Truth and Wisdom, coming to the realm of objective existence, and bringing the invisible power of occult words into light is called in the Egyptian language amon (the Arcane): but as completing everything in a genuine manner without deceit and with skill, Phtha. The Greeks, however, assume Phtha to be the same as Hephaestos, giving their attention to the Creative art alone. But as the dispenser of benefits, he is called Osiris; and by reason of his other powers and energies he has likewise other appellations."

Coming to our next section, Generation, we shall, if we are not careful, find ourselves wallowing in a morass of Phallism, for following the Hermetic Maxim, "As Above, so Below," the Serpent is used to illustrate both birth and rebirth by means of physical analogies with the material methods of reproduction.

The forces of sex, employed for their legitimate purpose, procreation, are manifestations on a lower plane of the great outpouring and energising of the creative Deity and the evolutionary processes of the cosmos. It need hardly be emphasised,

however, that they are poles apart—as far removed from one another as is animal-human passion from Divine Will.

And the mysteries underlying these sex forces formed part of the curriculum laid down for the Aspirants of old, but the study of them was not lightly to be undertaken. They were rightly considered to be highly dangerous, for though an understanding of them might tend to a life of self-control and asceticism, a mere idle curiosity was likely to lead to the depths of depravity.

In this and what follows it may be as well to make it perfectly clear that nowhere in the truly sacred mysteries—at any rate of the West—was any teaching given involving any physical sex practices, such as attempted introversions of sexual forces, endeavouring to draw these up the spine and into the brain. In such directions lie disease, madness and death, and we cannot too strongly discourage anyone from being deluded enough to dabble with any such spurious and positively evil teachings, which, it is to be regretted, are current in many places to-day.

With this emphatic denial and warning we will continue.

For the purified in mind and body the reward was seership, illumination and direct or noetic knowledge, but for the impure there yawned that "precipice beneath the earth" of which the Oracle speaks.

Thus, almost invariably, we find in the history of such movements that the good and evil sides are found in close proximity, for the study of the mysteries of the self and of the cosmos leads naturally to a certain intensification of the whole nature, and if the animal and passional predominate it becomes even more uncontrollable. Whence many of the followers of the Mystery Schools were led away into both practical and technical error, so that writers of subsequent centuries were able to seize upon such lapses and magnify them into a general charge against those whom they regarded as heretics, completely ignoring the fact that the true students of the arcane sciences themselves were most emphatic in their condemnation of all such abuses.

One need hardly add that the explanations given to the Aspirant of the Mysteries dealt principally with the central object of all such schools, regeneration and rebirth, and not with generation, so that, accurately speaking, the conversion of the sacred symbols to this lower form of expression ought to be ignored from our present point of view, leaving us, therefore, only three real modes of interpreting them, which modes are, in the ultimate, one only.

We come thus to the most important aspect of our subject, the Serpent in relation to the upward path of the candidate in particular and of mankind in general. And this inevitably brings us into definite contact with our main subject, Spiritual Alchemy, Theurgy, the Therapeutics of the Soul and so forth, where all the symbols with which we have dealt will appear again, but invested with a new meaning as will be seen in the Chapter that follows.

## CHAPTER IV

Man, we are told, is the Microcosm or Little World, the Universe in Miniature, containing in himself the counterpart of all that is in the Great World or Macrocosm, whence the injunction "Gnothi Seauthon," "Know Thyself," inscribed over the portals of the Schools of the Mysteries.

We are also informed in the New Testament that man has three bodies, analogous to the three worlds, and more or less parallel with the three principal divisions of the soul according to the Qabalah and the Platonists. That is to say he possessed a spiritual, a psychic and a physical body, corresponding to the Archetypal, Psychic or Formative, and Material Worlds. These are also found in the Upanishads, where they are called the Causal, Subtile and Gross bodies, and their analogues may also be found in the Egyptian ideas on this subject.

The Causal, otherwise Spiritual, Pneumatic or Neshamah body, is really but ill-described as a body at all, for it is of the World of Briah, the Archangelic, Creative and truly formless World. From it, however, the other bodies may be considered as being derived, and its manifestation to the eyes of the true seer—by which we do not mean the ordinary psychic or clairvoyant—would usually take the form of an oviform radiance or light, playing around the other, lower bodies, within which is the paraklete of the New Testament, which, in the symbolism which we are at present studying, is the Serpent, while the radiance or light is the ovum or egg. In the Greek this is called *Speirema*, the serpent coil, and in Sanskrit it is *Kundalini*, the annular force, which, in the Upanishads, is said to lie coiled up like a slumbering serpent. It is also the Dragon of the Alchemists and their internal fire.

So much nonsense has been written about *Kundalini*, relating it with physical sex currents, and indicating the most dangerous practices for arousing it, that we mention it with diffidence, at the same time reiterating the warning we gave in the previous Chapter.

This serpent is the good serpent, yet owing to the danger of it if quickened in the unpurified man, the Alchemists called it a poisonous dragon and many other kindred names, such as Typhon, Apophis, Fire-drake, Satan, *Aquafoetida*, *Ignis Gehennæ*, Mortis Immundities, Venomous Black Toad and so forth, though this latter term is usually only used during the mortification.

The rousing of this force, and the preliminary preparations therefor, are said to be symbolised by the Caduceus of Hermes, for the positive and negative currents represented by the two serpents must, it is alleged, be set in motion and equilibrated first before the *Speirema* can be stimulated, it being typified by the central rod. And this is further the Seed or Sperm or Ferment of the Alchemists, of the former of which it is said in the New Testament (I Cor. xv. 36) "That which thou sowest is not quickened

except it die." Unless it die, that is to say, to the material world of the senses, desires and passions, it cannot be truly quickened.

The symbol of the Spirit is Fire, which reappears here as the Serpent or Dragon, and elsewhere in Alchemy as one of their various Lions, Green, Red or Black according to the stage of the work. For in Astrology the sign Leo is the Kerubic Emblem of Fire, while the form of the sign is the glyph of a serpent, and the Hebrew Letter Teth, to which it is referred in the Sepher Yetzirah or Book of Formation (probably the oldest book of the Qabalah), means a serpent and is also a glyph of one. It is also well worth noting that the Speirema is a Solar Force, and that Leo is the Astrological House of the Sun.

Thomas Vaughan, dilating further upon the symbol of the Serpent placed diametrically across the circle, which we considered in the previous Chapter, explains that the Serpent is the Fiery nature, Alchemically Solar, which, of course, is Spirit—though he does not say this—while the wings, he adds, indicate the volatile airy nature, which, as Ruach and Pneuma both mean breath, is also Spirit. "Lastly," he says, "the knot in the tail tells you this matter is of a most strong composition, and that the elements are fast bound in it."

Now all of this is rather similar to the example of scriptural exegesis regarding the Exodus, which we gave in the previous Chapter, for the word used for fiery serpents is Seraphim, and Moses was instructed to make the brazen serpent in the form of a Seraph, and to set it upon a pole, which, as we have already seen, was the central Pillar of the Sephiroth, the Pillar of Mildness or Equilibrium.

The name of this serpent, which, as we have previously stated, is Nogah, is also significant, for this is also the name of the Sphere of the Planet Venus, a fact which has confirmed many in their Phallic errors; nevertheless a very small acquaintance with the literature dealing with that aspect of things will serve to demonstrate that its devotees see Phallic symbols everywhere. Mercifully in the great bulk of Alchemical writings we do not come across it, Venus, even in her most fiery aspect, bearing quite another significance.

The connection between the serpent and Venus, which we have noted above, is not uncommon among the allusions of the alchemists, a sample of it occurring, for example, in the third key of Eudoxus, where he says: "So in the Art you can have no success if you do not in the first work purify the Serpent, born of the Slime of the Earth; if you do not whiten these foul and black foeces, to separate from thence the white sulphur, which is the Sal Ammoniac of the Wise, and their Chaste Diana, who washes herself in the bath; and all this mystery is but the extraction of the fixed salt of our compound, in which the whole energy of our Mercury consists."

In the following passage from Lumen de Lumine by Thomas Vaughan, which is quite a good sample of Alchemical terminology, all these reappear, the twin serpents and the Dragon in his various metamorphoses; the fire, the love and the mind, or wisdom and understanding. He says:

"Take our two Serpents, which are to be found everywhere on the face of the earth. They are a living male and a living female. Tie them both in a love-knot and shut them up in the Arabian Caraha. This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of Nature, and be sure thou dost draw thy line round about. Circle them in and stop all avenues, that they find no relief. Continue this siege patiently; and they will turn to an ugly, shabby, venomous, black toad, which will be transformed to a horrible, devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a mother; for the first is meat and the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well unless it first be fed. It is of itself dry and choleric; but a proper moisture tempers it, gives it a heavenly complexion and brings it to the desired exaltation. Feed thy bird then as I have told thee, and he will move in his nest and rise like a star in the firmament. Do this and thou hast placed Nature' within the horizon of eternity.' Thou hast performed that command of the Qabalist : 'Unite the end to the beginning, like a flame to a coal; for God ' saith he, 'is superlatively one and He hath no second.' " (Sepher Yetzirah, Cap. i, sect. 7.) "Consider then what you seek: you seek an indissoluble, miraculous, transmuting, uniting union; but such a tie cannot be without the First Unity. 'To create,' saith one, 'and transmute essentially and naturally, or without any violence, is the only proper office of the First Power, the First Wisdom and the First Love.' Without this the elements will never be married; they will never inwardly and essentially unite, which is the end and perfection of magic. Study then to understand this, and when thou hast performed I will allow thee that test of the Mekubalim ; ' Thou hast understood in wisdom, and thou hast been wise in understanding; thou hast established this subject upon the pure elements thereof, and thou hast posited the Creator on His throne.' " (Sepher Yetzirah, Cap. i, sect. 4.)

It is to be hoped that the above extract will not prove to be too disconcerting to the student, and we shall endeavour in subsequent Chapters to put forward one or two suggestions regarding the work that will, to some extent at least, throw light upon it. For the moment it will suffice to draw such parallels with what has gone before as may be seen between the toad and the passional nature ; the dragon and the self-willed life; the cave, which, as the habitat of both these, is the body; and finally the star, into which the other natures are finally transmuted, rising above the limitations of the material.

Before passing on to the next stage of our inquiry, it would be as well to draw the attention to two versions of the same idea which we have already several times encountered, namely, the necessity for dying to the material world, and leaving the world of sense, for we shall have to revert to them later.

And lest anyone should be disappointed at such an apparently trite outcome of all that has gone before, and retort "This much at least we knew in advance," we would reply that, as we shall hope to show later, our meaning is to be taken not merely as indicating the preliminaries, but also, in some measure, the mean; to our end.

## CHAPTER V

We have now to begin to ask ourselves where all this is leading us, and our answer is to be found in a consideration of such records as have come down to us of the schools or societies that were professedly devoted to the study of the Sacred Mysteries.

For this purpose we may well take that historically somewhat mysterious sect called the Therapeutæ. Our main source of information concerning them is the *De Vita Contemplativa* of Philo Judæus, but we may glean a good deal of additional light on our subject by comparing his statements with similar assertions by writers representing other schools and cults.

We must remember that although Philo gives us quite a good picture of the Wisdom Lovers, as he calls them, allowance must be made for the fact that he was but a lay brother, and, apart from any restrictions imposed upon him, would have only a limited knowledge of the more recondite teachings of the fraternity or of their practices.

As a preliminary we may take it that the Therapeuts were not Christians, unless in the broad sense of St. Augustine, who remarked that there never had been but one religion since the world began, and that this commenced to be called Christian in Apostolic times. Nor can we assign to them any particular form of exoteric religion, despite Philo's attempt to claim that they were in the main Jews. On the contrary, it would appear probable that they were communities of Gnostic Ascetics, devoted to the Holy Life and Sacred Science.

Dealing with this point, G. R. S. Mead, in his *Fragments of a Faith Forgotten*, says: "Philo's . . . particular community . . . was mainly Jewish, though not orthodoxly so. . . Others may have been tinged as strongly with Egyptian, Chaldean, Zoroastrian or Orphic elements. . . It is further not incredible that there were truly eclectic communities among them who combined and synthesised the various traditions and initiations handed down by the doctrinally more exclusive communities, and it is in this direction, therefore, that we must look for light on the origins of Gnosticism, and for the occult background of Christianity. . . I also think that . . . whatever works they may have put forward for or by lay-pupils were only a small part of their literature, and for those within there were those most highly mystical and abstruse treatises which none but the trained mystics could possibly understand."

Such a thesis is one with which we heartily agree, and a perusal of Philo's writings clearly indicates that the non-eclectic communities tended to rely each upon the sacred writings of its own religion, knowing full well that all religions were but expressions of one, true, underlying religion, diversified only according to the various characteristics, racial and otherwise, of its propagators, but always couched in the same universal language of symbol and allegory. Each also knew that its scriptures were meant to be interpreted with understanding, and not to be treated merely as historical or even ethical.

Philo, of course, was a Jew, and appears to have been a lay brother of the Mareotic Jewish community south of Alexandria ; and it is interesting to note that, as we should have expected, they relied upon this interpretation of the scriptures. The term Qabalah, however, was not then in use, as the Oral Tradition had not at that time been committed to paper, as it has subsequently—though it is said that this is so only in part.

He tells us that "The Interpretation of the sacred scriptures is based upon certain undermeanings in the allegorical narratives; for these men look upon the whole of their law-code as being like a living thing, having for body the spoken commands, and for soul the unseen thought stored up in the words (in which the rational soul begins to contemplate things native to its own nature more than anything else)—the interpretation, as it were, in the mirror of the names, catching sight of the extraordinary beauties of the ideas contained in them, and bringing to light the naked inner meanings."

Compare this with the following extracts from the Zohar III, fols. 149 and 152 (La Kabbale, Franck):

"If the Law was but composed of ordinary words and narratives, such as the words of Esau, of Hagar and of Laban, such as those uttered by Balaam's Ass and by Balaam himself, why should it be called the law of truth, the perfect law, and the faithful witness of God? Why should the wise man value it as more precious than gold or than pearls ? But it is not so; in each word of the Law is hidden a more recondite meaning: each narrative teaches us something other than the mere events that it appears to chronicle. And this superior Law is more Holy, it is the True Law."

"Woe to the man who sees in the Law but simple narratives and words! For if in truth it contained but these, we should be able, even to-day, to compose for ourselves a law which should be even more worthy of admiration. For mere words we should but have to turn to the legislators of the world, among whom is often to be found somewhat of greater grandeur. It would suffice for us to compose a law in their style and words. But it is not thus. Each word of the Law contains a recondite and sublime mystery."

"The narratives of the Law are but the vestment of the Law. Woe unto him who takes the vestment for the Law itself! It is in this sense that David said: ' My God, open my eyes that I may see the marvels of Thy Law.' David spoke of that which is concealed beneath the vestment of the Law. There are those who are foolish enough, when they see a man clad in a beautiful garment, to look no further, nevertheless that which lends value to the garment is the body, and that which is still more precious is the soul. The Law has also its body. There are those commandments which may be called the body of the Law. The ordinary narratives which are intermingled therewith are the garments with which that body is clothed. The simple attend but to the outer garments or to the narratives of the Law ; they know nothing else; they see not that which is concealed beneath the garment. The more instructed among men pay no attention to the garment, but only to the body which it covers. Finally the wise, the servants of the Supreme King, those who dwell upon the heights of Sinai, attend only to the soul, which is the basis of



all the rest, which is the Law itself ; and in a time to come they will be prepared to contemplate the soul of this soul which breathes in the Law."

Dionysius (Epistle ix, Tito Episcopo.) says: "To know this is notwithstanding the crown of the work—that there is a two-fold tradition of the theologians, the one secret and mystical, the other evident and better known."

Again, the Church Father Origen on the same subject is worthy of note. In Homil. vii. in Levit., he says: "If it were necessary to lay emphasis on the letter of the Law and to understand what is written therein after the manner of the people, I should blush to say aloud that it is God Who has given us such Laws, and I should find more grandeur in human legislation, as for example in that of the Romans, Athenians or Lacedemonians." And in Homil. v. in Levit., he admits frankly the distinction between the historical moral and inner meanings, comparing them respectively to the body, soul and spirit.

Many more such statements could be quoted, but we must return to Philo, who intimates that the name Therapeutæ indicates "that they professed an art of healing superior to that used in the cities, for that only heals bodies, whereas this heals souls." Also, he adds, "Because they have been schooled by nature and the sacred laws to serve That which is better than the Good, and purer than the One and more ancient than the Monad."

This takes us to heights of sublimity where the mind finds it difficult to follow him, so let us see what light that great practical mystic, the author of the Book of the Holy Hierotheos, can throw on these ideas. This book, from which we take the extracts that follow, is presumed upon quite strong evidence to have been originally written by Proklos, who was initiated into the Mysteries, but to have been subsequently translated and overwritten by a Christian, who grafted upon it a Christian terminology and a large number of quotations from the Bible foreign to the original. Making due allowance, however, for these differences, it does not seem that the sense is in any way altered or the logical sequence of the book destroyed. Our author says:

"For when the Mind is accounted worthy of these things, it will not see by vision nor by form ... for it is henceforth exalted in glorious and divine mystery to become above sight and form. . . . And henceforth it abandons even the name of Christ . . . and so neither loves nor desires to be brought near (the Father). . . . For lo, the very name of Love is a sign "-if distinction, for Love is not established by one but by two. . . . And then we will marvel at the mystery and say, O the depth and the riches and the wisdom and the intellect, far above the designation of Godhead, of the Perfect Mind that has been fulfilled . . . ' Let us then put away Unification and speak of Commingling . . . (for) the designation of Commingling is proper for Minds that have become 'above Unification. . . .' We cannot see the distinctions of Minds when they have Commingling with the Good . . . (for) Mind is no longer Mind when it is commingled. . . Everything becomes One Thing; for even God shall pass, and Christ shall be done away, and the Spirit shall no more be called the Spirit. . . . This is the limit of All and the end of Everything. . . . All from One

and One from All. . . . Before the first Beginning God was not God, and again, after the consummation of All He is not God."

Very similar is the fragment from the "Great Announcement " quoted by Hippolytus, and attributed by him to Simon Magus, translated as follows by G. R. S. Mead:

"To you, therefore, I say what I say, and write what I write. And the writing is this:

"Of the universal Aeons there are two growths, without beginning or end, springing from one Root, which is the Power Silence, invisible, inapprehensible. Of these one appears from above, which is the Great Power, the Universal Mind, ordering all things, male; and the other, from below, the Great Thought (or conception), female, producing all things.

"Hence matching each other, they unite and manifest in the Middle Space, incomprehensible Air (Spirit) without beginning or end. In this (Air) is the (second) Father who sustains and nourishes all things which have beginning and end.

"This (Father) is He who has stood, stands and will stand, a male-female power, like the pre-existing Boundless Power, which has neither beginning nor end, existing in oneness. It was from this Boundless Power that Thought, which had previously been hidden in oneness, first proceeded and became twain.

"He (the Boundless) was one; having her in Himself, He was alone. Yet was He not 'first' though 'pre-existing,' for it was only when He was manifested to Himself from Himself that there was a 'second.' Nor was He called Father before (Thought) called Him Father.

"As, therefore, producing Himself by Himself, He manifested to Himself His own Thought, so also His manifested Thought did not make the (manifested—the second) Father, but contemplating Him hid Him—that is. His power—in herself and is male-female, Power and Thought.

"Hence they match each other, being one; for there is no difference between Power and Thought. From the things above is discovered Power, and from those below Thought.

"Thus it comes to pass that that which is manifested from them, though one, is found to be two, male-female, having the female in itself. Equally so is Mind in Thought; they are really one, but when separated from each other they appear as two."

## CHAPTER VI

But to return to our Therapeutæ, Philo states that their aim was to arouse in themselves what he terms "that most indispensable of the senses. I mean not bodily

sight, but that of the Soul, whereby truth and falsity are distinguished. . . . Let the race of Therapeutæ, being continually taught to see, aim at the vision of Reality, and pass by the Sun visible to sense."

In the attempt to attain to these heights they gave up all worldly possessions, and dwelt in communities, living in the simplest of dwellings. And in each dwelling, as Philo says, "is a sacred place called a shrine or monastery, in which in solitude they performed the mysteries of the holy life, whereby knowledge and devotion grow together and are perfected." He adds that at dawn and at even they were accustomed to offer up prayers, while the " whole interval from dawn to sunset they devote to their exercises."

We need hardly emphasise these two words "mysteries" and "exercises," which in the original are in sufficiently close proximity to attract one's attention, but this is a point with which we shall have to deal later.

Philo continues: "Taking the Sacred Writings, they spend their time in study, interpreting their ancestral code allegorically, for they think that the words of the literal meaning are symbols of a hidden nature, which is made plain only by the undermeaning." But with this point we have already dealt at sufficient length.

These and other such devotees carried on the tradition of the Mystery Schools of greater antiquity over against the Neo-Platonic teachings later inculcated by Plotinus and Porphyry, who taught a system analogous to the later Persian scheme, teaching that the Overmind, the Universal Soul and Nature proceeded by emanation from the Absolute One, and that to this Absolute there might be attained, for brief periods, by philosophic discipline, contemplation and ecstasy, as Wilder puts it, the gnosis or intimate union.

This is the great difference between Mysticism as such and the Theurgic or so-called Magical School, for the former was a system of impassiveness, and was discarded by the Hierophants, who laid it down that by practice of the Theurgic Rites the Soul exalts itself over the Over-Mind and becomes at one with the Absolute, that it can even become permanently at one.

Of these practices Iamblichos says in his *De Mysteries*: "It is not the concept that unites the theurgic priests to the Gods; else what is there to hinder those who pursue philosophic speculation contemplatively from having theurgic union to the Gods? Now . . . this is not the case. . . . It is the complete fulfilling of the Arcane performances, the carrying of them through in a manner worthy of the Gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the Gods alone, that establishes the Theurgic Union. Hence we do not effect these things by thinking."

We have previously quoted Clemens Alexandrinus, one of the most celebrated of the Fathers of the early Church. The first three books of his lost work, *The Outlines*,

bear a strong resemblance to the three stages of the Platonists—Purification, Initiation and Direct Vision, or, as Iamblichos classifies them, Coming to the Divinity, Assimilation into the likeness of the Divinity and Perfection.

This latter authority, speaking of what the invocations accomplish, tells us that "By such a purpose, therefore, the Gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves . . . and accustoming them while they are yet in the body, to hold themselves aloof from corporeal things, and likewise to be led up to their own eternal and noetic First Cause. . . From these performances . . . the soul reciprocates another life, is linked with another energy, and rightly reviewing the matter, it seems to be not even a human energy, but the most blessed energy of the Gods. . . . The upward way through the invocations effects for the priests a purifying of the passions, a release from the conditions of generated life and likewise a union to the Divine Cause. . . . (They) by no means, as the term seems to imply, (involve) an inclining of the mind of the Gods to human beings, but on the contrary, as the truth itself will teach, the adapting of the human intelligence to the participating of the Gods, leading it upward to them and bringing it into accord. . . . (So that) the Rites performed by the Adepts in superior knowledge bring them to the superior races, and attach them together by becoming assimilated."

And this leads to the beholding or epopteia in its highest sense, of which Hierotheos says that " To the Pure Mind belongs the power of seeing above and below . . . for the full account of the secret of the Pure Mind (is) without limit and embraces everything." And he adds that he is speaking of things that he has seen.

At this point, perhaps, it should be made clear that when we speak of Gods, as we have done and shall do still further, especially in quotations, it should not be thought that we are getting away from the fundamental idea of an essential monotheism. Nor was any such idea in the minds of the leaders of the Mysteries, whether in Egypt or elsewhere. The term Gods or Divinities was a technical term denoting certain high orders of Spiritual Beings, who, as compared with us, were best described as Gods. Such were, for example, the Gnostic Aeons, the Elohim of Genesis, some of the Greek Daimones, many of the Egyptian Deities and so forth.

Before all these ; before manifestation ; before the things that really are; before even the first principles of all things; prior to the Good ; prior to the One ; prior even to Being or Thinking, there is That which is shut out from all mortal comprehension.

As the ancient Oracle said: "In Him is an illimitable abyss of glory, and from it there goeth forth one little spark, which maketh all the glory of the Sun and of the Moon and of the Stars. Mortal, behold how little I know of God ; seek not to know more of Him, for this is far beyond thy comprehension, however wise thou art; as for us, who are His ministers, how small a part are we of Him!"

But to resume. Everywhere, so far, we have been met by the idea of Rites and Ceremonies, Exercises, Magic and so forth, and it would perhaps be as well to examine

a little more carefully what these people meant by Magic. In the minds of many it is associated with the Grimoires and such-like literature; with Necromancy and other unpleasant arts, such as the making of wax images and sticking pins in them and so forth. It is, however, on the contrary, claimed by the Theurgists that it is the Wisdom and Philosophy of Nature and its effects. A Magus is therefore a Contemplator of Heavenly and Divine things; a wise man and a priest, who, to paraphrase Picus di Mirandola, by the connection of natural agents and patients, answerable each to the other, may bring forth such effects as are wonderful to those that know not their causes.

Paracelsus, in his Occult Philosophy, Cap. II, says: "It is a most secret and hidden Science of supernatural things in the Earth, that whatsoever is impossible to be found out by man's reason may by this Art, that is most pure and not denied." While Cornelius Agrippa, who also wrote three books on Occult Philosophy, says (Book I, Cap. 2): "Magic contains the profoundest contemplation of the most secret things, together with the nature, power, quality, substance and virtues thereof, as also the knowledge of whole nature."

Elias Ashmole, who published the *Theatrum Chemicum Britannicum* (1652), summarises the position in his notes to Norton's *Ordinall of Alchimy*, by saying: "The Magic here intended is Divine, True, of the wisdom of nature, and indeed comprehendeth the whole Philosophy of Nature, being a perfect knowledge of the works of God and their effects. It is that which reduces all natural philosophy from variety of speculation to the magnitude of works, and whose mysteries are far greater than all natural philosophy now in use and reputation will reach unto." Which statement, we are of opinion—without wishing to offend—is as true to-day as the day it was made.

This involves the theory of Agrippa that the order and symmetry of the Universe is so regulated that the lowest things, belonging to the sub-celestial or elementary region are immediately subservient to the middle or celestial, and these in turn to the super-celestial or intelligible, while these last obey the Supreme. That further there is an analogical bond between them by which the spiritual essences may be drawn down, or, rather, a particular spirit may be united to the Universal, the simple and pure human mind being converted and laid asleep from its present life so utterly as to be brought into its divine nature and become enlightened with the divine light.

And this is in harmony with the Egyptian Theurgists, who said that the Gods were Spiritual Essences, and were partaken of as light, leaving the light unaffected, while the partaker was filled, receiving every excellent quality of mind, being purified and set free from all passions and irregular impulses. To the quest of this light it was necessary that everyone should give himself wholly, for by its means is obtained both truth and perfect excellence in souls, by the aid of both of which the Theurgist winged his way upwards to the Intellectual Fire which is the end of all knowledge and of all Theurgic practice.

This is the Fire spoken of by the Oracle. "And when, after all the phantoms, thou shalt see that Holy and Formless Fire ; that Fire that darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire."

But the Oracle also says, "So therefore, first the Priest who governeth the works of Fire, must sprinkle with the Water of the loud-resounding Sea." So that the first preliminary must be purification, without which nothing may be attempted of a more profound order, for according to another saying of the same Oracle : "Thou shalt not invoke the self-conspicuous Image of Nature, ere thy body has been purged by the Sacred Rites, since ever seeking to drag down the Soul, from the confines of matter leap forth the terrestrial demons, showing no true sign unto mortal man."

## CHAPTER VII

This magic, therefore, these rites, ceremonies and exercises, were in the first stages directed to a purging and purification of the lower nature, uniting it thereafter to its various higher counterparts until, having gathered itself together, as it were, having achieved a state of unification of itself, it might attempt the supreme and final operation of at-one-ment or commingling, uniting itself indissolubly with that which is beyond all idea of selfhood. But this latter stage is entirely removed from all human comprehension, even the preceding stage taking place, as we are not surprised to learn, at a very late period, and then only with the exceeding few.

But we are plainly told that there is "but one linear way throughout " from the purifications upwards, so that we may well make our start here, nearer to earth.

We may, of course, take it as a sine qua non that the aspirant must lead a life as far as possible virtuous and unselfish, but this is merely a necessary condition, for without some assistance the mere abstaining from evil is sufficiently difficult and far from being all that is required. The very desire to do evil must cease to exist; temptations must cease to be temptations if we are to achieve our end. And this is not to be attained by the stern repression of all emotions and feelings, the " rooting out " that is so much spoken of and so much mistaken ; for the emotions are the driving force, without which nothing can be accomplished, and the destruction of them is not for one moment to be contemplated.

Transmutation is what is required, and here we should note that as Friar Bacon—and with him all the others agree—tells us, "Species are not transmuted, but their subject matter rather, therefore the first work is to reduce the body into water, that is into mercury, and this is called Solution, which is the foundation of the whole art."

This is so plain and definite a statement, and one that is so often expressed by all the authorities in almost identical terms, that we cannot afford to overlook it, and it would be as well, therefore, to try and ascertain what was meant by this before endeavouring to discover any clue to how it was to be done.

In the Triumphal Chariot of Antimony, Basil Valentine, dealing with the necessity for depriving Antimony of its poisonous nature so that it can never return to it, throws

considerable light on the subject. To avoid undue prolixity we shall quote principally from the somewhat abridged translation of A. E. Waite, condensing even this so as to present essentials only. And lest his illustration appear to be too "rustic"—to use his own terms—we will first give the reader the remarks of his commentator, Kirchringius, on the passage in question. He says:

"This first key is the principal part of the whole Art ; this opens the first gate, this will also unlock the last, which leads into the palace of the king. Believe not only, but consider and observe. Here you stand in the entrance ; if you miss the door, all your course will be error ; all your haste ruin ; and all your wisdom foolishness. He who obtains this key, and knows the method by which to use it, and hath strength to turn the same, will acquire riches, and an open passage into the mysteries of alchemy. Do not despise these remarks. There may be apparent repetition here, but there is nothing superfluous. Return often mentally to them; read, mark, learn and inwardly digest all that is said. It may be that in this turbid water, which looks so unlikely, you may after all catch your fish. If the excess of light which prevails here should not enable you to see, no amount of obscure alchemistic reading will disperse your inward darkness."

This is at least encouraging. It is to be hoped that the reader will not find the remarks of Valentine himself the reverse. He says: "Here lies the master key of our whole Art. Antimony, which contains within itself its own vinegar, should be so prepared as to entirely remove its poisonous nature. The preparation of Antimony or the Key of Antimony, is that by which it is dissolved, opened, divided and separated. In extracting its essence, in vitalizing its Mercury, the process is continued and this Mercury must afterwards be precipitated in the form of a fixed powder.

"The same process may be observed for instance in the brewing of beer; barley, wheat or other grain must undergo all these processes before it becomes a palatable beverage. It must first be mashed and dissolved in water. This is Putrefaction or Corruption. Then the water is poured off and the moist grain is left in a warm place till it germinates and sticks together. This is Digestion. Thereupon the grains are once more separated from each other, and dried, either in the sun or before the fire. This is Reverberation or Coagulation

"The prepared germ is then ground in the mill. This is vegetable calcination. It is afterwards cooked over the fire, and its nobler spirit is mingled with the water in a way which would not have been possible before it was so prepared. This we may call distillation. This method of converting water into a fermented beverage by the extraction of the spirit of the grain is unknown to (many and) I have only found a few who understand such Art.

"Afterwards a new separation takes place by means of Clarification. A little yeast is added, which stirs up its internal heat and motion, and thus in time the gross is separated from the subtle and the pure from the impure. The beer thereby becomes of great efficacy; before this clarification this would not be because such operative spirit was clogged and hindered by its own uncleanness from fulfilling its objects.

"After this we may bring about another separation by means of Vegetable Sublimation. The spirit, by this process, and by Distillation, is separated in the form of another beverage, or ardent spirits. Here the operative virtue is separated from its body; the spirit is extracted by means of fire, and has deserted its inert and lifeless habitation in which before it was domiciled.

"If such ardent spirit be rectified, you have Exaltation. When this is done and the spirit is several times distilled, it becomes, by being purified from all phlegm and wateriness, twenty times more effective than before, and is volatile and subtle and penetrating.

"Know that these illustrations set forth a grand truth of the highest moment, which I have set forth lest you might be in danger of losing your route at the very outset. (For) Antimony is also likened to a bird which is borne through the air on the wings of the wind, and turns whither it will. The wind or the air here represents the Artist, who can move and impel Antimony whither it pleases him, and place it wherever he likes."

At the end of the Triumphal Chariot in the section on the " Fire Stone " he gives us a brief but plain statement regarding this solution or separation, which, causes his commentator, Kirchringius, to exclaim: "Are you in your right mind, Basilius, so to prostitute the Stone, which has hitherto been so carefully kept a secret by all the Sages ? You have here let out the whole secret."

The reader may not exactly share Kirchringius' anxiety—though we cannot but hope that he will—nevertheless here is what Valentine says: "But no substance can be of any use in the generation of our Stone without fermentation. From the tangible and formal body we must elicit the spiritual and celestial entity (I hardly know what expression to use in describing it). But to what purpose do I speak, and what do I say? I speak as one who has temporarily lost control over his organs of speech. If an atom of judgment still remained to me, I should not have opened my mouth so wide, and I should have stayed my hand even at the last moment."

Equally to the point is Lucas in the sixty-seventh Dictum of the Turbo. Philosophorum when he says: "I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body which it penetrates." And Synesius, when he tells us that " The Quintessence is none other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

If we might ourselves offer any commentary, we would say that the secret is safe enough as far as the vast majority is concerned, for though something may be tolerably obvious by now of what has to be done in this first part of the work, yet it is only, as it were, the first half of the first part, and that without any details and without any clue as to how this separation is to be brought about.

The first omission may easily be rectified, for everywhere in the literature of this



subject we encounter variants on the ancient theme " Solve et Coagula," dissolve and coagulate, volatilise and fix. And these two are but complementary portions of one operation, and are therefore frequently treated of as being one. Indeed, at least in Spiritual Alchemy, the great variety of terms we encounter, such as reverberation, circulation, cohobation, mollification, decension, putrefaction, etc., is merely a repetition of these two processes separately or combined.

This we may see from that saying of the Philosophers quoted by Solomon Trismosin, the reputed teacher of Paracelsus, in his *Splendor Solis*, where he says in his second treatise, " Dissolve the thing and sublimate it, and then distil it, coagulate it, make it ascend, make it descend, soak it, dry it, and ever up to an indefinite number of operations, all of which take place at the same time and in the same vessel."

Compare this with Albertus Magnus, who says: "Take the occult nature, which is our Brass, and wash it that it may be pure and clean ; dissolve, distil, sublime, incerate, calcine and fix it; the whole of which is nothing else than a successive dissolution and coagulation to make the fixed volatile and the volatile fixed. The beginning of the whole work is a perfect solution." And Synesius, who takes us at the same time a stage further in his description, saying: "Note that to dissolve, to calcine, to tinge, to whiten, to renew, to bathe, to wash, to coagulate, to imbibe, to decoct, to fix, to grind, to dry, and to distil are all one and signify no more than to decoct nature until such time as she be perfected. Note further that to extract the soul or the spirit ... is nothing else than the aforesaid calcinations. ... It is through the fire of the extraction of the soul that the spirit comes forth gently; understand me, the same may be said of the extraction of the soul out of the body, and the reduction of it afterwards upon the same body until. . . that which is below, being like unto that which is above, there are made manifest two luminaries, the one fixed, the other not . . . (And when ultimately) that which is below rises upon that which is above (then) all being substantiated, there issues forth an incomparable Luminary."

We may therefore, it would seem, conclude this part of our investigation by thus amplifying the deduction made at the end of our fourth chapter. Not merely have we to purify as far as possible the human spirit, but to make an extraction of it, so that it may, in a measure, literally leave the world of sense, and become that flying volatile of which Hermes speaks. After which we must bring it again into its body, which is to be tinged thereby. But the general consensus of opinion among our authors is that this cannot be in any way effected without prayer, so that it would be as well to see what they have to tell us regarding this before proceeding further.

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Part 2 of 2 (Chapters VII-XI) [Part 1]

THEURGY

or the

HERMETIC PRACTICE

A Treatise on Spiritual Alchemy

BY

By E. J. LANGFORD GARSTIN

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CHAPTER VIII

From the very outset, then, we are to regard prayer, with which we include the proper use of invocations, ceremonial and ritual where necessary, as not the least important part of the sacred rites, both purificatory and telestic. And the Alchemists tell us, no less than the Hierophants of the Mysteries, the Prophets of the Old Testament and the Apostles of the New, that without it nothing may be accomplished. Norton, in the first Chapter of his Ordinal, says :

"Maistryefull merveyulous and Archimastrye  
Is the tincture of holi Alkimy :

A wonderful Science, secrete Philosophie,  
A singular grace & gifte of th' almightie;

Which never was founde by labour of Mann,  
But it by Teaching, or Revelation begann.  
It was never for Mony sold ne bought,  
By any Man which for it sought:

But given to an able man by grace,  
Wrought with great Cost, with long laysir and space.  
Also no man coulede yet this Science reach,  
But if God send a Master him to teach:

For it is soe wonderfull and soe selcouth,

That it must needs be taught from mouth to mouth,  
For God's Conjunctions Man maie not undoe,  
But if his Grace fully consent thereto,  
By heipe of this Science, which our Lord above  
Hath given to such Men as he doth love;

Wherefore old Fathers conveniently  
Called this Science Holy Alkimy,"

And Hermes, in the Tractatus Aweus, declares that "This science and art I have obtained by the inspiration of the living God alone, who judged fit to open them to me His servant." While Zachary, in the Opusculum, is equally definite. "For no one," he says, "ever acquired this art by chance, but by prayer rather than by any other means."

Basil Valentine calls this prayer the Invocation of God, and his commentator Kirchringius gives us some analyses of it, which we may with profit scrutinise. "Every man knows," he says, "that hath entirely devoted himself to this business, how effectual prayer is, and how often those things which he long sought and could not find, have been imparted to him in a moment, as it were, infused from above or dictated by some good genius. That is also of use in solving riddles and enigmatical writings; for if you burn with a great desire of knowing them, that is prayer: and when you incline your mind to this or that, variously discussing and meditating many things, this is co-operation: that your prayer may not be, for want of exertion, a tempting of God ; yet all endeavour is vain until you find a solution. Nevertheless, if you despair not, but instantly persist in desire, and cease not from labour, at length, in a moment, the solution will fall in; this is revelation, which you cannot receive unless you pray with great desire and labour, using your utmost endeavour ; and yet you cannot perceive how from all those things of which you thought, which were not the solution of the enigma, the solution itself arose. This unfolding of the Riddle opens to you the mystery of all things, and shows how available prayer is for the obtainment of things spiritual and eternal as well as corporeal and perishing good : and when prayer is made with a heart not feigned, but sincere, you will see that there is nothing more fit for the acquiring of what you desire."

But prayer must not be considered, in the invocations of the mysteries, or in one's private meditations, as being used with any deluded notion of influencing the Gods and changing their minds, as if they were vacillating entities like ourselves, subject to flattery and capable of being swayed by a petition adroitly addressed. Nor should anyone suppose that the purpose of the Rituals and Formulæ is to force the Gods to this or that manifestation of their powers, as if man should set himself up to be higher than they, for indeed it is far otherwise.

But there is an essential something in us that is divine, or mental essence if this term be preferred, something at least that is or can be vividly aroused in and by prayers; and this, when fully aroused, longs ardently and strenuously for its counterpart, and becomes united to the absolute perfection, though this latter consummation is not to be understood as an immediate result, but rather as the outcome of prolonged and

concentrated endeavour.

It may be argued that it is not necessary to pray to God or to the Gods, as pure mental or spiritual essences would require neither praise nor adulation, which could be addressed properly only to God made in man's image, and that prayers for material needs should not be made, on the ground that what is good for us will be given, and that what we want is known before we ask it. But this is a mistaking of the whole rationale of prayer, which is, at least to a great extent, that the very act of praying benefits us in and of itself, and not because it is heard or received through any sense-faculty.

For if we judge ourselves honestly and fairly, comparing ourselves with the Gods, then the very consciousness of our own nothingness leads us to a form of supplication of, or meditation on, the Divine nature, so that, as Iamblichos puts it, "We are led from supplication to the object of supplication, and from the familiar intercourse we acquire a similarity to it, and from imperfection we quietly receive the Divine Perfection." And if there is any relationship, however remote, between our meditation and the reality, it will serve as a bond or link to draw us nearer to our source, "For there is not anything which is in the least degree akin to the Gods with which the Gods are not immediately present and conjoined."

There are thus three main types of prayer, the first of which involves a collecting and concentrating of our thoughts, which of itself will lead gradually to a contact with and genuine knowledge of God. Next comes that which effects the "binding in communion with a single mind." Lastly, in the most perfect form of prayer, the degree of elevation is such that the mysterious union is sealed and its validity assured.

The first of these, as Iamblichos says, relates to illumination, the second to a general completion of effort, and the third to complete fulfilment by means of the Fire or Supreme Deity.

These stages are parallel with those enumerated by Proklos, which are the contact, the approach and the perfect union. They are preceded by the knowledge of the different ranks of the divine beings to which they belong, and the bond of union by which we become adopted by the Gods.

It may be as well, in view of the way in which this branch of our subject is usually misunderstood, to say something about the so-called "propitiations of anger," for when we understand what view the Theurgists took of the anger of the Gods, the matter is plain enough. Far from regarding it from the apparently obvious standpoint, they held that, as far as it related to the Gods, it was a turning away on our part from their beneficence, much as if we were deliberately to cut ourselves off from the sunlight by shutting ourselves away in the dark. The object of the "propitiation," therefore, was to turn ourselves back to the participation of the supernal natures, to lead us once more to the enjoyment of the communion we had interrupted and once more to bind harmoniously together both those participating and the essences participated.

Thus we learn that prayers are an integral and indispensable part of the Sacred Rites of the Mysteries, and that continual exercise in them nourishes the mind, as it were, and renders what has been termed the receptivity of the soul more spacious. At the same time it accustoms us to the irradiations of that Light towards which we are striving, and by degrees makes clear the arcane knowledge of the Supernal Wisdom, gradually but steadily drawing the sublimated soul to the very summit of all possible progress.

To be brief then, and at the risk of seeming to be redundant, just as prayer is not supposed to influence or change the minds of the Gods, but rather to effect a somewhat in us that brings us into contact with the Higher Powers, so also the Invocations were not assumed to have any compelling force upon the Divinities, but to turn us towards the participation of the superior nature and to create a binding link between those participating and the essences participated.

On which point Proklos is clear when he says: "In the invocations and at the Autopsia, the Divine Essence seems after a manner to come down to us, when we are really extending ourselves to it instead."

It may appear to some that we have dealt with this whole section at undue length, but in our opinion this is not so, for we hold it to be of considerable importance in the work. In conclusion, however, we should perhaps make it clear that prayer does not of necessity involve at all times the use of verbal expression, or the direction of the prayer to a personal entity. Both these types are a stumbling-block to many, and we do not find that they are as a rule insisted upon by the majority of our authorities. But there are other, wordless methods, meditation, aspiration and the like that should be practised, "For if," says Vaughan in his *Coelum Terrae*, "thy desire leads thee on to the practice, consider well what manner of man thou art, and what it is that thou wouldst do ; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the living God, and to minister to Him in His work of generation. Have a care, therefore, that thou dost not hinder His work." "Settle not in the lees and puddles of the world " ; he says also in his *Anima Magia Abscondita*, "have thy heart in heaven and thy hands upon the earth. Ascend in piety and descend in charity. For this is the Nature of Light and the way of the children of it."

## CHAPTER IX

We now come to the most difficult part of our inquiry, for we are beginning to grasp the magnitude of the task that we propose for ourselves, which is nothing less than the purification of the spiritual nature to a point where it may be raised, exalted or sublimated to a real union with its higher counterparts; from which mystical marriage, as it is sometimes called, is born that which is more than human, that which may be termed divine, the risen Osiris or Christ, which is truly at one with the Eternal Gods, with True Being.

And such an undertaking involves an ascent from World to World by analogous

processes in each, by becoming perfect in each. Step by step we must climb that Jacob's ladder which stretches from earth to the super-celestial regions, purifying and purging at every stage, dissolving, distilling, calcining, imbibing, coagulating, subliming, until the goal is reached, a goal so far beyond our most vivid imaginative speculations that all attempts fail of describing.

For, as Porphyry tells us in his *Auxiliary to the Perception of Intelligibles*, "When you have assumed to yourself an Eternal Essence, infinite in itself according to power ; and begin to perceive intellectually an hypostasis unwearied, untamed, and never failing, but transcending in the most pure and genuine life, and full from itself ; and which likewise, is established in itself ; to this essence, if you add a subsistence in place, or a relation to a certain thing, at the same time you diminish this essence, or rather appear to diminish it, by ascribing to it an indigence of place or a relative condition of being ; you do not, however, in reality diminish this essence, but you separate yourself from the perception of it, by receiving as a veil the phantasy which runs under your conjectural apprehension of it. For you cannot pass beyond, or stop, or render more perfect, or effect the least change in a thing of this kind, because it is impossible for it to be in the smallest degree deficient. For it is much more sufficient than any perpetually flowing fountain can be conceived to be. If, however, you are unable to keep pace with it, and to become assimilated to the whole Intelligible Nature, you should not investigate anything pertaining to real Being ; or if you do, you will deviate from the path that leads to it, and will look at something else ; but if you investigate nothing else, being established in yourself and in your own Essence, you will be assimilated to the Intelligible Universe, and will not adhere to anything posterior to it.

"Neither therefore should you say, I am of great magnitude ; for omitting this idea of greatness, you will become universal, as you were universal prior to this. But when, together with the universe, something was present with you, you became less by the addition; because the addition was not from truly subsisting Being, for to that you cannot add anything. When, therefore, anything is added from the subjective self-hood, a place is afforded to poverty as an associate, accompanied by an indigence of all things. Hence, dismissing non-being (the subjective self-hood) you will then become sufficient; for when anyone is present in himself, then he is present with true Being, which is everywhere ; but when you withdraw from yourself, then likewise you recede from real Being; of such great consequence is it for a man to be present with that which is present with himself, that is to say, with his rational part, and to be absent from that which is external to him."

It must be our present purpose, therefore, having sketched briefly the objects proposed, and emphasised the seriousness of the undertaking, to attempt some investigation of the methods by which these ends may be attained, the *modus operandi* of the Hermetic Practice.

This is usually divided into two parts, termed the Gross and the Subtle, but as Morien says: "You shall know that the whole work of this Art ends in two Operations hanging very close together, so that when one is complete, the other may begin and

finish, this  
perfecting the whole Magistry."

An analysis of the works of the Philosophers shows that these two operations are again sub-divided, broadly speaking, into two for the first and three for the second, though these are themselves each multiple and are infinitely varied by the different authorities, who complicate matters still further by frequent introversions of the order of the work, scattering their instructions apparently at random through their books, as they themselves freely confess, in order that they may not be too apparent to the uninitiated.

These five principal divisions of the process may be tabulated as Preparation, Solution, Conversion, Separation, Reunion; though it must be remembered that each stage includes operations similar to what has gone before, recapitulations, repetitions and so forth, so that our classification is in no wise as simple as it appears.

Before proceeding to any attempt at analysing them, we would like to place before the reader a quotation from the Azoth of M. Georgius Beatus, who was, as we are informed by Vaughan in his *Coelum Terrae*—though he does not mention his name—one of the *Fratres R.C.* This extract sets forth more clearly than many the whole matter, though we are bound to admit that his meaning will in many places be more apparent to the student who has already some familiarity with the Holy Qabalah. Nevertheless, an intelligent comparison with what we have set forth in the preceding chapters should serve to elucidate the majority of his points, while what we have yet to say will be of service, we hope, in considering the remainder. He says:

"I am a goddess for beauty and extraction famous, born out of our proper sea which compasseth the whole earth and is ever restless. Out of my breasts I pour forth milk and blood : boil these two till they are turned into silver and gold. O most excellent subject, out of which all things in this world are generated, though at first sight thou art poison, adorned with the name of the Flying Eagle. Thou art the First Matter, the seed of Divine Benediction, in whose body there is heat and rain, which notwithstanding are hidden from the wicked, because of thy habit and virgin vestures, which are scattered over all the world. Thy parents are the sun and moon; in thee there is water and wine, gold also and silver upon earth, that mortal man may rejoice. After this manner God sends us His blessing and wisdom and rain, and the beams of the sun, to the eternal glory of His name.

"But consider, O man, what things God bestows upon thee by thus means. Torture the Eagle till she weeps and the Lion be weakened and bleed to death. The blood of this Lion incorporated with the tears of the Eagle is the treasure of the earth. These creatures use to devour and kill one another, but notwithstanding their love is mutual, and they put on the property and nature of a Salamander, which if it remains in the fire without any detriment, it cures all the diseases of men, beasts and metals.

"After that the ancient philosophers had perfectly understood this subject, they diligently sought in this mystery for the centre of the middlemost tree in the Terrestrial

Paradise, entering in by five litigious gates. The first gate was the knowledge of the True Matter, and here arose the first and that a most bitter conflict. The second was the preparation by which this Matter was to be prepared, that they might obtain the embers of the Eagle and the blood of the Lion. At this gate there was a most sharp fight, for it produceth water and blood and a spiritual, bright body. The third gate is the fire, which conduceth to the maturity of the Medicine. The fourth gate is that of multiplication and augmentation, in which proportions and weight are necessary. The fifth and last gate is projection. But most glorious, full rich and high is he who attains to the fourth gate, for he hath got an universal Medicine for all diseases. This is that great character of the Book of Nature out of which her whole alphabet doth arise. The fifth gate serves only for metals.

"This mystery, existing from the foundation of the world and the creation of Adam, is of all others the most ancient, a knowledge which God Almighty—by His Word—breathed into Nature, a miraculous power, the blessed fire of life, the transparent carbuncle and red gold of the wise men, and the Divine Benediction of this life. But this mystery, because of the wickedness of men, is given only to few, notwithstanding it lives and moves every day in the sight of the whole world, as it appears by the following parable.

"I am a poisonous dragon, present everywhere and to be had for nothing. My water and my fire dissolve and compound. Out of my body thou shalt draw the Green and Red Lion ; but if thou dost not exactly know me thou wilt—with my fire—destroy thy five senses. A most pernicious, quick poison comes out of my nostrils which hath been the destruction of many. Separate therefore the thick from the thin artificially, unless thou dost delight in extreme poverty. I give thee faculties both male and female and the powers both of heaven and earth. The mysteries of my art are to be performed magnanimously and with great courage, if thou wouldst have me overcome the violence of the fire, in which attempt many have lost both their labour and their substance. I am the egg of Nature, known only to the wise, such as are pious and modest, who make of me a little world. Ordained I was by the Almighty God for men, that they may relieve the poor with my treasures and not set their minds on gold that perisheth. I am called the Philosophers' Mercury; my husband is gold philosophical. I am the old dragon that is present everywhere on the face of the earth. I am father and mother, youthful and ancient, weak and yet most strong, life and death, visible and invisible, hard and soft, descending to the earth and ascending to the heavens, most high and most low, light and heavy. In me the order of nature is oftentimes inverted—in colour, number, weight and measure. I have in me the light of Nature ; I am dark and bright; I spring from the earth and I come out of heaven; I am well known and yet mere nothing ; all colours shine in me and all metals by the beams of the sun. I am the Carbuncle of the Sun, a most noble, clarified earth, by which thou mayest turn copper, iron, tin and lead into most pure gold."

Let us, however, now proceed to our investigation of the various stages of the work. Firstly we have the preparation, which, as we have sufficiently indicated, involves as careful and thorough a purification of the whole nature as a constantly directed will,



aided by prayer, meditation and aspiration can bring about. To this must be added systematic study to know the Matter, to understand what it is with which we are to deal, and to an elucidation of this we have devoted the greater part of what has gone before.

But to recapitulate, we may say with Synesius, as in Chapter VII, "that the Quintessence is none other than our viscoas, celestial and glorious soul, drawn from its minera by our magistry." And with Paracelsus that "that which we see is only the receptacle ; the true element is a spirit of life that grows in all things, as the soul in the body of man. This is the First Matter of the elements, which can neither be seen nor felt, and yet is in all things. And the First Matter of the elements is nothing else than the life that the creatures have; and it is these magical elements which are of such an excellent and quick activity that nothing besides can be found or imagined like them."

But even these pre-requisites do not suffice, for a knowledge of the matter must be supplemented by a knowledge of the elements—that is theoretically, for at this stage we have not advanced to any really practical experimentation such as will lead to first-hand knowledge. But when the philosophers speak of a knowledge of the elements, they do not mean corporeally, but spiritually and wisely, "non corporaliter, sed spiritualiter et sapienter."

Then, again, some study of cosmogony and cosmology must be undertaken, for without this, seeing that man is but the microcosm, it is not possible for him safely to obtain sufficient knowledge of himself to proceed to subsequent stages except by practising an amount of introspection that is dangerous.

We shall also see later on a further necessity for this latter class of knowledge, apart from the value of it in teaching the aspirant self-understanding by means of the parallels between the macrocosmic universe and himself.

All these are indispensable, and without them no one is advised to apply himself to this work, else, as we are plainly told, he will lose his labour and stray far from the true path. Let the aspirant to the mastery of the Alchemic Art, therefore, pledge himself from the very start to a life of stern endeavour and rigid application.

## CHAPTER X

We now come to the second part of the first or Gross Work, which is Solution, and a study of the Alchemical writers will soon assure us that this is the most important part of the work, and the key to all the rest.

Here, also, more have erred than in any other part, and it is well said " Qui scit Salem et ejus solutionem, scit secretum occultum antiquorum philosophorum," Who knows the Salt and its solution, knows the hidden secret of the Ancient Sages.

"Here lies the knot," says Vaughan, "and who is he that will untie it?" In reply to

which we may quote Raymond Lully, who tells us that it was never put to paper "Because it is the office of God only to reveal this thing, and man seeks to take away from the Divine Glory when he publishes, by word of mouth or in writing, what appertains to God alone. Therefore thou canst not attain this operation until thou hast first been approved spiritually for the favours of Divinity. For this secret is of no human revelation, but for that Benign Spirit Which breathes where it wills."

Despite this somewhat damping information, there is yet much that we can do, for we can at least discover, from a careful perusal of their instructions, what the solution is, and we should therefore not be unduly discouraged, for this is undoubtedly a step towards ascertaining how it might be done.

Eudoxus, in his second Key, gives us an inkling as to what it is, giving us hints how to find out the secret, encouraging us to believe that we can do so. "The Second Key," he says, "dissolves the compound of the Stone and begins the separation of the Elements in a philosophical manner : this separation of the elements is not made but by raising up the subtle and pure parts above the thick and terrestrial parts. He who knows how to sublime the Stone philosophically, justly deserves the name of a philosopher, since he knows the Fire of the Wise, which is the only Instrument which can work this sublimation. No philosopher has ever openly revealed this Secret Fire, and this powerful agent, which works all the wonders of the Art: he who shall not understand it, and not know how to distinguish it by the characters whereby it is described, ought to make a stand here, and pray to God to make it clear to him : for the knowledge of this Great Secret is rather a gift of Heaven, than a Light acquired by the natural force of reasoning; let him nevertheless read the writings of the philosophers; let him meditate; and above all things let him pray: there is no difficulty which may not in the end be made clear by Work, Meditation and Prayer. Without the sublimation of the Stone, the conversion of the Elements and the extraction of the Principles is impossible; and this conversion ... is the only way whereby our Mercury can be prepared. Apply yourselves therefore to know this Secret Fire, which dissolves the Stone naturally and without violence, and makes it dissolve into Water in the great sea of the Wise."

This is, perhaps, more enlightening for those who have some Qabalistic training—and indeed it is our opinion that Alchemy is virtually a closed book for those who have not some such key to help them—and for the benefit of those who have not, we would point out that the Great Sea is a title of Binah, the Great Mother Supernal, the third Sephira, whose analogue in the divisions of the Soul is Neshamah. To this Sephira is also referred—in the Alchemical Qabalistic Treatise known as Ash Mezareph or the Purifying Fire—Sulphur, whose fiery nature causes it to be used frequently as the symbol of the Secret Fire of the Adepts. If then we take the compound of the Stone as Salt, we have here brought together the three well-known principles of Salt, Sulphur and Mercury.

And if it should be objected that we have but slight grounds for assuming salt to be thus referred, we reply that we have the support of Khunrath in his *Amfhitheatrum*. "The philosopher's stone," he says, "is Ruach Elohim, which moved upon the face of the

waters, the firmament being in the midst, conceived and made body, truly and sensibly, in the virgin womb of the greater world, namely that Earth which is without form and water. The Son, born into the light of the Macrocosm, mean and of no account in the eyes of the vulgar, consubstantial nevertheless, and like his father the lesser world, setting aside all idea of anything individually human: universal, triune, hermaphrodite ; visible, sensible to hearing, to smell, local and finite ; made manifest by itself regeneratively by the obstetric hand of the Physico-Chemical Art: glorified in his once assumed body, for benefits and uses almost infinite; wonderfully salutary to the microcosm and to the macrocosm in universal triunity. The Salt of Saturn, the Universal son of Nature, has reigned, does reign, and will reign naturally and universally in all things; always and everywhere universal through its own fusibility, self-existent in nature. Hear and attend ! salt, that most ancient principle of the Stone ; whose nucleus in the Decad guard in holy silence. Let him who hath understanding understand; I have spoken it—not without weighty cause has Salt been dignified with the name of Wisdom: than which, together with the sun, nothing is found more useful."

Considering the foregoing and remembering what Basil Valentine has told us in previous chapters, the nature of this solution should now be getting tolerably clear, nevertheless the descriptions given are so helpful in the incidental information that we may gain from them, that we will venture to give two, the first of which will be from the same source as that we have just concluded.

"In the first act of the physico-chemical works," says Khunrath, "by diverse instruments and labours and the various artifice of the Hands and Fire, from Adrop (which in its proper tongue is called Saturn., i.e., the Lead of the Wise) "—and is thus the prime matter of the Stone, Salt, Saturn and Lead being alternatively interchangeable in their reference to Chokmah, the second Sephira—" our heart of Saturn, the bonds of coagulation being dextrously released, the Green Duenech and the Vitriol of Venus, which are the true matters of the Blessed Stone will appear. The Green Lion, lurking and concealed, is drawn forth from the Cavern of his Saturnine Hill by attractions and allurements suitable to his nature. All the blood copiously flowing from his wounds, by the acute lance transfixed, is diligently collected, ule and lili; the mud earth, wet, humid, stagnant, impure, partaking of Adam, the First Matter of the creation of the Greater World of our very selves and of our potent Stone, is made manifest—the Wine which the Wise have called the Blood of the Earth, which likewise is the Red of Lully, so named on account of its tincture, which is the colour of its virtue, thick, dense and black, blacker than black, will then be at hand; the bond by which the soul is tied to the body and united together with it into one substance is relaxed and dissolved. The Spirit and the Soul by degrees depart from the body and are separated step by step ; whilst this takes place the fixed is made volatile, and the impure body (of the Spirit) from day to day is consumed, is destroyed, dies, blackens and goes to Ashes. These Ashes, my Son, deem not of little worth ; they arc the diadem of thy body ; in them lies our pigmy, conquering and destroying giants."

If much of the symbolism of the above seems too involved for the taste of some, our second quotation should appeal to them more. On the statement of Thomas Vaughan it

is from another Frater R.C., who was known by the title of Sapiens, and avoids much of the usual terminology of the Alchemists. "The state of true being," he says, "is that from which nothing is absent ; to which nothing is added and nothing still less can harm. All needful is that with which no one can dispense. Truth is therefore the highest excellence and an impregnable fortress, having few friends and beset by innumerable enemies, though invisible in these days to almost the whole world, but an invincible security to those who possess it. In this citadel is contained that true and indubitable Stone and Treasure of Philosophers, which uneaten by moths and unpierced by thieves remaineth to eternity—though all things else dissolve—set up for the ruin of many and the salvation of some.

"This matter which for the crowd is vile, exceedingly contemptible and odious, yet not hateful but loveable and precious to the wise, beyond gems and tried gold. A lover itself of all, to all well-nigh an enemy, to be found everywhere, yet discovered scarcely by any, though it cries through the streets to all: Come to me all ye who seek and I will lead you in the true path. This is that only thing proclaimed by the true philosophers, that which overcometh all and is itself overcome by nothing, searching heart and body, penetrating whatsoever is stony and stiff, consolidating that which is weak, establishing resistance in the hard.

"It confronts us all, though we see it not, crying and proclaiming with uplifted voice: I am the way of truth ; see that ye walk therein, for there is no other path unto life : yet we do not all hearken unto her. She giveth forth an odour of sweetness, and yet we perceive it not. Daily and freely at her feasts she offers herself to us in sweetness, but we will not taste and see. Softly she draws us towards salvation and still we reject her yoke. For we are become as stones, having eyes and not seeing, ears and not hearing, nostrils refusing to smell, a tongue that will not speak, a mouth that will not taste, feet which refuse to walk and hands that work at nothing. O miserable race of men, which are not superior to stones, yea, so much the more inferior because to the one and not to the other is given knowledge of their acts. Be ye transmuted—she cries—be ye transmuted from dead stones into living philosophical stones. I am the true Medicine, rectifying and transmuting that which is no longer into that which it was before corruption entered, and into something better by far, and that which is no longer into that which it ought to be. Lo, I am at the door of your conscience, knocking night and day, and ye will not open unto me. Yet I wait mildly; I do not depart in anger ; I suffer your affronts patiently, hoping thereby to lead you where I seek to bring. Come again, and come again often, ye who seek wisdom: buy without money and without price, not with gold and silver, nor yet by your own labours that which is offered freely.

"O sonorous voice, O voice sweet and gracious to ears of sages. O fount of inexhaustible riches to those who are searching after truth and justice. O consolation to those who are desolate. What seek ye further, ye anxious mortals ? Why torment your minds with innumerable anxieties, ye miserable ones ? Prithiee, what madness blinds you, when within and not without you is all that you seek outside instead of within you? Such is the peculiar vice of the vulgar, that despising their own, they desire ever what is foreign, nor yet altogether unreasonably, for of ourselves we have nothing that is good.

Or if indeed we possess any, it is received from Him Who alone is eternal good. On the contrary our disobedience hath appropriated that which is evil within us from an evil principle without, and beyond this evil thus possessed within him, man has nothing of his own ; for whatsoever is good in his nature belongs to the Lord of goodness. At the same time that is counted to him as his own which he receives from the Good Principle. Albeit dimly that Life which is the Light of men shineth in the darkness within us, a Life which is not of us, but of Him Who hath it from everlasting. He hath planted it in us, that in His Light Who dwelleth in Light inaccessible, we may behold the Light. Herein we surpass the rest of His creatures; thus are we fashioned in His likeness, Who hath given us a beam of His own inherent Light. Truth must not therefore be sought in our natural self, but in this likeness of God within us.

"True knowledge begins when after a comparison of the imperishable with the perishable, of life and annihilation, the soul—yielding to the superior attraction of what is eternal—doth elect to be made one with the higher soul. The Mind emerges from that knowledge and as a beginning chooses voluntary separation of the body, beholding with the soul, on the one hand, the foulness and corruption of the body, and on the other the everlasting splendour and felicity of the higher soul. Being moved thereto by the Divine inbreathing, and neglecting things of flesh, it yearns to be connected with the soul, and that alone desires which it finds comprehended by God in salvation and glory. But the body itself is brought to harmonise with the union of both. This is that wonderful philosophical transmutation of body into spirit and spirit into body about which an instruction has come down to us from the wise of old: 'Fix that which is volatile and volatilise that which is fixed; and thou shalt obtain our Mastery.' That is to say: Make the stiff-necked body tractable, and the virtue of the higher soul herself, shall communicate invariable constancy to the material part so that it will abide all tests. Gold is tried by fire, and by this process all that is not gold is cast out. O pre-eminent gold of the philosophers, with which the Sons of the Wise are enriched, not with that which is coined.

"Come hither, ye who seek after so many ways the Treasure of the Philosophers. Behold that Stone which ye have rejected, and learn first what it is before you go to seek it. It is more astonishing than any miracle that a man should desire after that which he does not know. It is a folly to go in quest of that, the truth of which the investigators do not know; such a search is hopeless. I counsel therefore all and sundry scrutators that they should ascertain in the first place whether that which they look for exists before they start on their travels; they will not be frustrated then in their attempts. The wise man seeks what he loves and loves only that which he knows: otherwise he would be a fool. Out of knowledge therefore cometh love, the Truth of all, which alone is esteemed by all just philosophers.

"Ye toil in vain, all exposers of hidden secrets in Nature when—taking another path than is—ye endeavour to discover by material means the powers of material things. Learn therefore to know Heaven by Heaven, not by earth, but the powers of that which is material discern by that which is heavenly. No one can ascend to that Heaven which is sought by you unless He Who came down from a Heaven which you seek shall not

first enlighten. Ye seek an incorruptible Medicine, which shall not only transmute the body from corruption into a perfect mode but so preserve it continually; yet except in Heaven itself, never anywhere will you discover it. The celestial virtue, by invisible rays meeting at the centre of the earth, penetrates all elements and generates and maintains elementated things. No one can be brought to birth therein save in the likeness of that which is also drawn therefrom. The combined foetus of both parents is so preserved in Nature that both parents may be recognisable therein, in potentiality and in act.

"What shall cleave more closely than the Stone in philosophical generation ? Learn from within thyself to know whatsoever is in Heaven and on earth, that thou mayest become wise in all things. Thou seest not that Heaven and the elements were once but one substance and were separated one from the other by Divine skill for the generation of thyself and all that is. Didst thou know this, the rest could not escape, unless indeed thou art devoid of all capacity. Again, in every generation such a separation is necessary as I have said must be made by thee before starting out in the study of true philosophy. Thou wilt never make out of others that one thing which thou needest unless first thou shalt make out of thyself that one of which thou hast heard. For su'ch is the will of God, that the pious should perform the work which they desire, and the perfect fulfil another on which they are bent. To men of bad will there shall be no harvest other than they have sown ; furthermore, on account of their malice, their good seed shall be changed very often into cockle. Perform, then, the work which thou seekest in such a manner that so far as may be in thy power, thou mayst escape a like misfortune.

"So do therefore, my soul and my body: rise up now and follow your higher soul. Let us go up into that high mountain before us, from the pinnacle of which I will show you that place where two ways meet, of which Pythagoras spoke in cloud and darkness. Our eyes are opened; now shines the Sun of Holiness and Justice, guided by which we cannot turn aside from the way of truth. Let thine eyes look first upon the right path, lest they behold vanity before wisdom is perceived. See you not that shining and impregnable tower ? Therein is Philosophical Love, a fountain from which flow living waters, and he who drinks thereof shall thirst no more after vanity. From that most pleasant and delectable place goes a plain path to one more delightful still, wherein Wisdom draws the yoke. Out of her fountain flow waters far more blessed than the first, for if our enemies drink thereof it is necessary to make peace with them. Most of those who attain here direct their course still further, but not all attain the end. It is such a place which mortals may scarcely reach unless they are raised by the Divine Will to the state of immortality; and then, or ever they enter, they must put off the world, the hindering vesture of fallen life.

"In those who attain hereto there is no longer any fear of death ; on the contrary they welcome it daily with more willingness, judging that whatsoever is agreeable in the natural order is worthy of their acceptance. Whosoever advances beyond these three regions passes from the sight of men. If so be that it be granted us to see the second and the third, let us seek to go no further. Behold, beyond the first and crystalline arch, a second arch of silver, beyond which there is a third of adamant. But the fourth comes

not within our vision till the third lies behind us. This is the golden realm of abiding happiness, void of care, filled with perpetual joy."

This solution, we may then judge, was a dissolution or loosening of the vital bond—but not a breaking of it —whereby the soul or spirit, or soul and spirit, might be freed from the body and its bondage, whence arose, presumably, that teaching of Plato and Plotinus that it is the business of philosophers to study how to be dead, explained by Porphyry, who says that "there is a twofold death, the one, indeed, universally known, in which the body is liberated from the soul; but the other peculiar to the philosophers, in which the soul is liberated from the body."

This, of course, will involve us in a consideration of the mantic states of the mysteries, but we prefer to postpone this to our study of the second stage of the Subtle Work, devoting our attention in the meantime to the first stage, Conversion.

## CHAPTER XI

"Convert the elements," says Arnold, "and you will find what you seek ; for our operation is nothing else than a mutation of natures, and the method of conversion in our Argent Vive is the reduction of natures to their first root."

Conversion is a curious word, and is usually taken to mean a changing from one state or thing to another. The ordinary meaning of the Latin *converto* from which it is derived is to turn round, and we take it that when the Alchemists spoke of this conversion as part of the process, they meant that for a true and perfect manifestation the natural order of procedure ought to be turned round or introverted. It also implies the sense *con-version*, meaning the imposing of a Higher Order on one's own nature, but this is rather the object than the method.

Now the natural procedure is the descent into matter and the ascent out of it, while the Hermetic process involves an inversion, or more properly a conversion or turning round of this, so that by converting you reduce it back into its first original, but plus the intensification brought about by evolution and experience, bringing it back again afterwards into a fresh reunion with its *caput mortuum*.

This, of course, foreshadows the two remaining processes, of the Subtle Work, but as we have already pointed out, there is no exact and sharp division anywhere, as each stage, after the first, involves both those which have preceded it and those which are to follow.

It is not, therefore, necessary to linger over this process, but to pass on to the next stage, Separation, of which Paracelsus says that it is " the greatest miracle in philosophy, and that magic the most singular by which it is accomplished ; very excellent for quickness of penetration and swiftness of operation, the like whereof Nature knows not."

In one of his indirect allusions to this part of the work, Vaughan, in the introduction to his *Anthroposophia*, tells us that the soul "Hath many ways to break up her house, but her best is without a disease. This is her mystical walk, an exit only to return. When she takes the air at this door, it is without prejudice to her tenement."

Sendivogius, in his *New Light of Alchemy*, says that "The searcher of this Sacred Science knows that the soul in roan, the lesser world or microcosm, substituting the place of its centre, is the king, and is placed in the vital spirit in the purest blood. That governs the mind, and the mind the body; but this same soul . . . which operates in the body, governing all its motions, hath a far greater operation out of the body, because out of the body it absolutely reigns."

And Vaughan, in the latter part of the *Anthroposophia Theomagica*, confirms this, telling us that whereas while enclosed in the body she imagines whatever she will, "If she were once out of the body she could act all that she imagined. 'In a moment,' saith Agrippa, 'whatsoever she desires, that shall follow.' In this state she can 'act upon the macrocosm,' make general commotion in the two spheres of air and water, and alter the complexions of times. Neither is this a fable, but the unanimous finding of the Arabians, with the two princes Avicbron and Avicenna. She hath then an absolute power in miraculous and more than natural transmutations. She can in an instant transfer her own vessel from one place to another. She can—by an union with universal force—infuse and communicate her thoughts to the absent, be the distance never so great. Neither is there anything under the sun but she may know it, and—remaining only in one place—she can acquaint herself with the actions of all places whatsoever. I omit to speak of her magnet, wherewith she can attract all things—as well spiritual as natural. 'Finally' " (says Agrippa) " 'there is no work in the

whole course of Nature, however arduous, however excellent, however supernatural it may be, that the human soul, when it has attained the source of its divinity—which the Magi term the soul standing and not falling—cannot accomplish by its own power and apart from any external help.' But who is he—amidst so many thousand philosophers—that knows her nature substantially and the genuine, specific use thereof? This is Abraham's great secret, wonderful exceedingly, and deeply hidden, sealed with six seals, and out of these proceed fire, water and air, which are divided into males and females.' " (*Sepher Yetzirah*, Cap. iii, sect. 2.) "We should therefore pray continually that God would open our eyes, whereby we might see to employ that talent which He hath bestowed upon us but lies buried now in the ground and doth not fructify at all. He it is to whom we must be united by 'an essential compact' and then we shall know all things 'show forth openly by clear vision in the Divine Light.' "

Vaughan, apart from his great admiration of those whom he terms "The most Illustrious and Truly Regenerated Brethren R.C.," was a great adherent of Agrippa, and we may therefore venture to give an extract from this source, which we do not find in Vaughan's works. It is taken from the Third Book of *Occult Philosophy*, and bears immediately upon our context.



He tells us that the soul of man, being estranged from the corporeal senses, adheres to a divine nature from which it receives those things which it cannot search into by its own proper power : for when the mind is free, the reins of the body being loosed, and going forth as out of a close prison, it transcends the bonds of the members, and, nothing hindering, being stirred up in its proper essence comprehends all things. And therefore was man said to be made in the express image of God, seeing that he contains the Universal

Reason within himself, and has a corporeal similitude also with all. Whosoever, therefore, shall know himself, shall know all things in himself, but especially he shall know God, according to whose image he was made.

This, then, we may conclude, is the Death alluded to by Pythagoras in the Eighth Dictum of the Twba, where he says that it " consists in the separation of the soul from the body."

We are thus led to a plain understanding of one of the profound mysteries of Alchemy, perhaps the greatest and most profound, continually revealed by them, and as continually obscured again, but quite unmistakable if we do not wilfully refuse to see. And as it deals with the mantic states of mystic trance, it was usually accompanied by stringent warnings as to its dangers.

These are twofold, for not the least among them are those which await the unenlightened experimenter, who, not understanding the nature of the trance state that he endeavours to induce, adopts methods that are undesirable in the extreme. Following these are the dangers that await even the aspirant who may have discovered the right road, but penetrates, as it were, into a strange country of whose ways and inhabitants he is completely and woefully ignorant.

So great are both these categories, that we do not feel justified in pursuing our inquiry further without devoting some small space to a consideration of them.

Among the first class of risk that we have enumerated is that of being misled into the supposition that mesmerism or hypnotism has anything to do with the sacred trance. At first sight this is quite a plausible hypothesis, and some modern writers have devoted considerable space to elaborating the remarks of the Alchemists concerning the " Work of the hands " into arguments in favour of such a supposition.

We cannot too strongly repudiate and condemn any such suggestion, which, to our way of thinking, is pestilent in the extreme, sapping, as it does, the very faculty which it is most desirable should be fostered in the subject, the Will, which is the precious Salt, Lead or Saturn of the Adepts. Apart from which the states of lucidity achieved by such methods differ fundamentally from those at which we are aiming.

Neither can we admit as much more desirable the practice of inducing auto-hypnotic states by the prolonged staring at talismans and symbols, or in placing these upon the forehead in an attempt to obtain visions. Allied with these methods, we would also

strongly discourage the student from such other methods as gazing into crystals, bowls of water or ink, magical mirrors and the like, which may, indeed, produce in certain subjects a degree of mediumship, but nothing more, and mediumship is not what we are seeking.

Lastly, and most emphatically, we would warn anyone against attempting any of the invocations or evocations of talismanic and ceremonial magic as set forth in the textbooks and grimoires dealing with this subject. The results, if any are achieved—and unfortunately they can be—are likely to be exceedingly unpleasant and dangerous.

Even where the results obtained by the methods outlined in the three preceding paragraphs are not actually dangerous, they are not likely to be useful, but, on the contrary, are almost certain to be misleading. In illustration of which statement we will quote a few extracts from Iamblichos, who, in his work on the Egyptian Mysteries, deals exclusively with Theurgic Magic.

He tells us that "When there occurs some errancy in the theurgic technique"—as when, for example, some published textbook on Magic is used, which, if it be not purely evil, is admittedly defective somewhere—"the Images which ought to be at the Autopsia are not, but others of a different kind. These, the inferiors, assume the guise of the more venerable orders, and pretend to be the very ones which they are counterfeiting, and there will be a great mass of falsehood flow forth from the perversion.

"We say the same things now in regard to phantasms or apparitions. For if these are not themselves genuine, but others of the kind are so, that really exist, they certainly will not be among the self-revealing spirits, but are of the kind that display themselves ostentatiously as genuine. These participate in deception and falsehood after the manner of the forms that appear in mirrors, and attract the understanding to no good purpose in regard to matters . . . that will be among fraudulent deceptions. . . . On the other hand the gods and those that come after the gods reveal true likenesses of themselves, but never project apparitions such as are formed in water or in mirrors.

"Thou mayst not associate in the mind the spectacles of the gods that are superlatively efficacious with the apparitions got up by technical magic. For the latter have neither the energy nor the essence nor the genuineness of the objects that are beheld, but only project bare phantasms that seem real.

' I shall wonder if any one of the theurgic priests who behold the genuine, ideal forms of the gods should consent to allow them at all. For why should anyone consent to take idola or spectral figures in exchange for those that have real being, and be carried from the very first to the last and lowest? Do we not know that all things which are brought into view by such a mode . . . are really phantoms of what is genuine, and that they appear good to the seeing, but never are really so?

"The individual creating the spectral figures employs in his procedures neither the

revolutions of the heavenly bodies nor the powers that exist in them by nature ; and in short he is not able to come in contact with them. But as he follows an art, and does not proceed theurgically, he deals with the last and most inferior emanations, manifestly, from their nature, about the extreme part of the universe.

"The projector of spectral figures trusts in spectres destitute of soul, only animated with the outward appearance of life, holding together externally a framework of diversified complexion, and absolutely ephemeral in duration. Nothing of the things thus fashioned by man is unalloyed and pure. They are wanting in all, being brought together from manifold and incompatible substances. When any such multitude of auras accumulated from many sources has been mingled together, it is shown to be feeble and fleeting. They vanish more quickly than the idola seen in mirrors. For when the incense is placed upon the altar, the figure is immediately formed from the vapour as it is carried upwards, but when the vapour becomes mingled and dispersed into the whole atmosphere, the idolon is immediately dissolved and not a trace of it remains.

"Why then should this juggling be desired by the man that loves manifestations that are true? If they know that these things about which they are engaged are structures formed of passive material, the evil would be a simple matter. . . . But if they hold to these spectral figures as to gods, the absurdity will not be utterable in speech or enduring in act. For into such a soul the divine ray never shines; for it is not in the nature of things for it to be bestowed upon objects that are wholly repugnant, and those that are held fast by dark phantasms have no place for its reception. Such-like wonder-making with phantasms will, therefore, be in the same category with shadows that are very far from the truth."

The second class of dangers should be tolerably obvious from what we have already indicated, but not the least of them is illusion. As, however, we shall have to deal with these in our consideration of the nature of the trance state, we will not now dwell further upon them.

## CHAPTER XII

We now, therefore, come to the trance state itself, and it should by now be abundantly clear that by this we mean the sacred state of divine trance, and not any psychic, somnambulistic or hypnotic states.

The principal characteristic of the mantic trance, as it is frequently called, is that in every stage of it complete self-consciousness and self-control are retained, although there is obtained what Plato calls a "divine release from the ordinary ways of men."

The earlier stages are sometimes called muesis, from muo, to close the eyes, for, as Synesius says in the *Aegyptiacus*, "There are two sets of eyes in the Mysteries. The Lower are closed when the Higher are opened," a statement that has misled many into speculations regarding hypnotism that we have before mentioned.

These states are connected with the noetic nature and lead naturally to the knowledge of spiritual realities and the acquirement of certain powers; and they are designed to lead up to and culminate in the true re-birth, the birth from above as it is often called.

Though self-consciousness is maintained, the mind is drawn away from the things of sense, the spiritual sight, hearing and so forth becoming stimulated when, as the Oracle describes it, "No longer are visible unto thee the Vault of the Heavens, the Mass of the Earth; when for thee the Stars have lost their Light and the Lamp of the Moon is veiled and around thee is the Lightning Flash."

Yet until, as we have repeatedly emphasised, the mind and body have been as far as possible purified by prayer and meditation and the pursuance of the Sacred Rites, the danger remains that the phrenic, lower or psychic nature may play an undesired part and lead to illusions and self-deceptions, which are described as intrusive figures from the Underworld, seeking to draw away the attention of the candidate from the truth.

Ancient and mediaeval writings are full of descriptions of these appearances, which are even said to have material efficacy in Divine works under the guidance of those who understand and can control them; whence the saying of the Oracle, " Nature persuadeth us that there are pure Demons, and that the germinations even of evil matter can be alike useful and good."

Nevertheless the soul is liable to be led away into oblivion by these in the early stages, so that the further injunction is necessary, " Let the immortal depth of thy soul be predominant, and all thine eyes extend upwards. Stoop not down, for a precipice lieth beneath the Earth, drawing through the ladder which hath seven steps, beneath which is the Throne of dire Necessity."

This is why Vaughan, speaking of the First Matter, says, " The eye of man never saw her twice under one and the same shape." And Lully, that the first principles of the Art are " Fugitive Spirits, condensed in air, in shape like divers monsters, beasts and men, which move like clouds hither and thither."

But apart from such apparitions, there are more subtle forms of illusion arising from memory, desire, imagination, emotion and so forth, which, while not necessarily alarming, and probably not tending to arouse the suspicions in any way, are at the same time totally inaccurate and misleading.

The following letter quoted by Vaughan in his *Lumen de Lumine* as being from the *Fratres R.C.*, bears on all these points in a most interesting manner. We give only the middle portion of the letter, which is the part that actually illustrates them. It runs as follows:

"There is a mountain situated in the midst of the earth or centre of the world, which is both small and great. It is soft, also above measure hard and strong. It is far off and near at hand, but by the providence of God it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by envy of the devil, who always opposes the Glory of God and the felicity of man, is compassed about with very cruel beasts and ravenous birds, which make the way thereto both difficult and dangerous; and therefore hitherto, because the time is not yet come, the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy—but notwithstanding by every man's self-labour and endeavour.

"To this mountain shall you go in a certain night when it comes most long and dark; and see that you prepare yourselves by prayer. Insist upon the way that leads to the mountain, but ask not of any man where it lies, only follow your guide, who will offer himself to you and will meet you in the way. Truly you shall not fail to know him.

"This guide shall bring you to the mountain at midnight, when all things are silent and dark. It is necessary that you arm yourself with a resolute, heroic courage, lest you fear those things that will happen and fall back. You need no sword or other bodily weapons, only call upon your God sincerely and from the depths of your mind.

"When you have discovered the mountain, the first miracle that will happen is this: A most vehement and very great wind that will shake the whole mountain and shatter the rocks to pieces. You will be encountered then by dragons, lions and other terrible wild beasts; but fear not any of these things. Be resolute and take heed that you return not, for your guide, who brought you hither, will not suffer any evil to befall you. As for the treasure, it is not yet discovered, but it is very near.

"After this wind will come an earthquake, which will overthrow those things that the wind had left, and make all flat. Be sure you fall not off.

"The earthquake being passed there will follow a fire that will consume all the earthly rubbish and discover the treasure. But as yet you cannot see it. After all these things and near daybreak, there shall be a great calm, and you shall see the Day-Star arise and the dawning will appear and you shall perceive a great treasure.

"The chiefest thing in it and the most perfect, is a certain exalted tincture, with which, if it served God and were worthy of such gifts, the whole world might be tinged and turned into most pure gold."

Now these states of Manteia were in no sense haphazard or undirected; for before venturing far, if at all, with them, the aspirant was supposed, as we have already indicated, to study carefully the theoretical aspects of what he was to do, and to familiarise himself with the systems of cosmogony and cosmology held by the school in which he was studying, as far as any such system could be grasped theoretically. Also it was necessary for him to have some academic acquaintance with the Orders and Hierarchies of Essences he was about to encounter, together with the tokens and signs

by which he might recognise and be recognised, and by virtue of which he might claim such instruction and enlightenment as his degree of spiritual attainment would enable him to assimilate.

And it should be clearly understood that the Hierophants and candidates of the true Mystery Schools were no mere dilettante dabblers and experimenters, satisfied with visions of the Astral World, or the planes immediately contiguous to ours, against which they were warned by the Oracle in no uncertain terms :

"Stoop not down into the Darkly Splendid World, wherein continually lieth a faithless depth, and Hades wrapped in clouds, delighting in unintelligible images; precipitous, winding ; a black ever-rolling abyss, ever espousing a Body unluminous, formless and void."

They sought to penetrate into the further Worlds, the Yetziratic and even Briatic, and to rise ever higher through them until they beheld the Divine Light, that Light which was formless, which was the true stage of Epopteia or Beholding.

Although we are not considering the Eastern views on these subjects in this short survey, nevertheless the following descriptions of this Light, taken from the Bardo Thodol, or Thibetan Book of the Dead, are so apt that we do not hesitate to give them.

"Thy guru hath set thee face to face before with the Clear Light; and now thou art about to experience it in its Reality in the Bardo state, wherein all things are like the void and cloudless sky, and the naked, spotless intellect is like unto a transparent vacuum without circumference or centre. At this moment know thyself and abide in that state. . . . Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognise it. ... Thy present intellect, in real nature void, not formed into anything as regards characteristics or colour, naturally void, is the very Reality, the All-Good. . . . Thine own consciousness, shining void and inseparable from the Great Body of Radiance, hath no birth nor death and is the Immutable Light."

But to reach any of these states, or even to assist in the preliminary purifications, the practice of the exercises of the Mysteries was necessary, which were in some measure connected with the process of solution or separation that we have been discussing. And in this connection we ought perhaps to mention an error that appears to be very prevalent concerning them. We have already dealt with it to some extent in Chapters III and IV, though limiting it at the time to sex practices.

We would now, therefore, extend this to physical exercises generally, such as one reads of in certain forms of yoga. The exercises of the Mysteries of Greece and Egypt were of a different order, being purely spiritual, and were intimately connected with that ritual which was a preliminary to the earlier mantic states. They were neither physical nor intellectual, but were linked with the Alchemical volatilising of the fixed and fixing of the volatile with which we have all along been dealing, and with which we shall deal again, both in the next stage of the Subtle Work, and in the section on dew which

summarises the whole procedure.

When Synesius says " Intellect above all things separates whatever is contrary to the true purity of the phantastic Spirit; for it attenuates this spirit in an occult and ineffable manner, and extends it to Divinity" he is not speaking of the natural intellect, which cannot do this, but of the Mind in the sense which we have previously outlined in Chapter II. And with this clue we must, for the time being, remain content.

### CHAPTER XIII

We now come to the last of our three stages of the Subtle Work, which we have termed Reunion. This process is also the Alchemical Coagulation and the fixing of the volatile. As the Smaragdine Tablet says, " The power of it is integral if it be turned into earth." And Senior, that " the highest fume should be reduced to the lowest; for the divine water is the thing descending from heaven, the reducer of the soul to its body, which it at length revives."

And Trismosin, after discussing the putrefaction and decoction, quotes Hermes as saying, " It is indeed needful that at the end of this World, Heaven and Earth should meet and come home." And again, in the Fourth Parable of his Splendor Solis, he quotes Senior thus : " The Spirit dissolves the body and in the Dissolution extracts the Soul of the Body, and changes this body into Soul, and the Soul is changed into Spirit, and the Spirit is again added to the Body, for thus it has stability."

Khunrath, likewise, in his Amphitheatrum informs us concerning the whole of the second or Subtle Work as follows: "In the Second Operation, which takes place in one circular, crystalline vessel, justly proportioned to the quality of its contents, also in one theosophic, cabalistically sealed furnace or Athanor, and by one fire, the body, soul and spirit, externally washed and cleansed and purged with the most accurate diligence and Herculean labours, and again compounded, commingle, rot of themselves and without manual co-operation, by the sole labours of nature, are dissolved, conjoined and reunited; and thus the fixed becomes volatile wholly; these three principles also are of themselves coagulated, diversifiedly coloured, calcined and fixed; and hence the world arises renovated and new."

While Eudoxus, in his Fourth Key—if we may be pardoned for thus multiplying authorities—says "The Fourth Key of the Art is the entrance to the Second Work (and a reiteration in part and development of the foregoing) : it is this which reduces our Water into Earth ; there is but this only Water in the World, which by a bare boiling can be converted into Earth, because the Mercury of the Wise carries in its centre its own Sulphur which coagulates it. The terrification of the Spirit is the only operation of this work. Boil them with patience; if you have proceeded well, you will not be a long time without perceiving the marks of this coagulation; and if they appear not in their time they will never appear; because it is an undoubted sign that you have failed in some essential thing in the former operations ; for to corporify the Spirit, which is our Mercury,

you must have well dissolved the body in which the Sulphur which coagulates the Mercury is enclosed. But Hermes assumes that our mercurial water shall obtain all the virtues which the philosophers attribute to it if it be turned into earth. An earth admirable is it for fertility—the Land of Promise of the Wise, who, knowing how to make the dew of Heaven fall upon it, cause it to produce fruits of inestimable price. Cultivate then diligently this precious earth, moisten it often with its own humidity, dry it as often, and you will no less augment its virtue than its weight and its fertility."

And this in part is the meaning of the fable of Osiris, who, his parts having been gathered together again and preserved in a chest floating upon the waters of the Nile for a time, emerged therefrom resuscitated, and came forth immune from all ills or harm and beyond all comparison more powerful than before.

In short this reunion is the key to the Mystical Rebirth in the deathless Solar Body, admirably preluded in a quotation from the lost Gospel of Phillip given by Epiphanius, "I have united myself, assembling myself together from the four quarters of the universe, and joining together the members that were scattered abroad," and elaborated in the Apocalypse in the allegory of the birth of the Man-child.

For the whole process we have been studying is manifestly connected with the attainment by the soul of the candidate to the highest level to which his spiritual development can aspire, and by the absorption of the soul when in this state of all the wisdom, power and purifying energy which it can assimilate. It then returns to the body, which is its proper earth, purging it by the radiations of the energy thus acquired.

This process being constantly repeated, the level is gradually raised, for the purging at each return ensures further projection at the next solution, which is the augmentation of the power of the stone which is so much spoken of in the later stages of the work.

Thus the purifying and vivifying energy is absorbed in ever increasing amounts, while at the same time the power of maintaining the contacts is steadily developed, which also assists in the general growth of the soul.

In such a manner, by successive stages, the aspirant is said to progress towards union with his Higher Self, and because of these various stages of development, there were different forms of the sacred rites. This not unnaturally adds to the difficulties of gleaning any information relative to them, for the records do not in any way plainly set them forth by stages, but intermingle the accounts the one with the other, as the Alchemists at all events admit quite openly, so that their meaning shall remain unintelligible to those without the Key.

We have above mentioned the augmentation of the stone, which we have seen to be intimately connected with the constant repetitions of the process. Eudoxus is quite definite in this assertion, saying in his Sixth Key that "The Multiplication of the Stone is



by reiteration of the same operation, which consists but in opening and shutting, dissolving and coagulating, imbibing and drying; whereby the virtues of the Stone are infinitely augmentable."

The others are unanimous in their agreement with this thesis, and indeed it should be so obvious to the ordinary intelligence that we will waste no more time on it.

It will perhaps be of assistance to the student in the course of his own researches if we devote some small space to the consideration of some of the commoner terms in use among the Alchemists, and in so doing we shall in a measure recapitulate and review what has gone before.

And if it should seem to anyone that according to our description of it, the work is shorter than they expected, it must not be forgotten that the fermentative process of the first work—and indeed all the processes of both works—has to be gone over again and again, repeatedly and with the greatest care. Hence the Alchemists' command to the student to dissolve, distil, incerate, calcine, sublime, and fix the Occult Nature, and hence are we told that the Gold is to be tried seven times in the fire, so that the initial process alone comprises a death, a resurrection, a purification, a separation, an exaltation and a sublimation.

And in passing through the various stages, the First Matter, the Mercury of the Adepts, the Quintessence, is alluded to under a multitude of terms and by a variety of descriptions. As Agmon says in the concluding section of the Turba, which Arnold de Villa Nova borrowed for his Speculum, "It is also a stone and not a stone, spirit, soul and body; it is white, volatile, concave, hairless, cold, and yet no one can apply the tongue with impunity to its surface. If you wish that it should fly, it flies; if you say that it is water, you speak the truth; if you say that it is not water, you speak falsely. Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing foreign. Unless the names were multiplied, so that the vulgar might be deceived, many would deride our wisdom."

At times it is called an essential oil; at others a sharp vinegar; again a Dragon, a Chameleon, a Phoenix, a Salamander. Sometimes it is mineral, sometimes vegetable, sometimes animal; now it is Fire or Light, then Earth, Air or Water; at other times it is Magnesia, Azoth, Antimony, Ether or Ens. Frequently it is resolved into its elements, or three component parts, Salt, Sulphur and Mercury, which are Spirit, Soul and Body; Active, Passive and Resultant; Father, Mother and Son; Attraction, Repulsion and Circulation.

Planetary terms are frequently used. The Sun for the Active, the Moon for the Passive; Saturn for the Self-willed Life, the Will at one stage of the operation; Venus, the Celestial Light of Nature; Vulcan, motion.

Again Salt is Will at another stage, whose analogue is Weight. The Brazen Body is the impure, natural born Spirit. The Orient Animal is the Will clothed in Light, which the Oracle describes as "Having put on the complete armed vigour of resounding Light, with triple strength fortifying the Soul and Mind."

The principle of Body is severally referred to as Caput Mortuum, Pigmy, Diadem of Body and Duenech.

The Vulture, Crow and Raven are synonymous terms for the Spirit of Life, though they appear to be used as indicative of different stages in the process, just as are the various colours so often alluded to.

The Philosophic Earth is that where the Magnesia, Terra Adamica or Red Root is sown; where it dies and corrupts in order that it may renew itself as Salt. And here there appears to be a manifest contradiction, for the Earth of the Wise is another name for Mercury; but this is nevertheless explicable, seeing that it conceives into itself the very seed, sperm or ferment by which it is nourished and brought to perfection.

The Red and White are Soul and Spirit, which emerge in union from the blackness of the mystical death, and we are told that when the Artist sees it he knows that he has the Great Arcanum.

Many interesting points arise from the consideration of Water, Air and Fire, and with these we will deal in the next chapter.

## CHAPTER XIV

"In the beginning the Elohim created the substance of the Heavens and the substance of the Earth. And the Earth was without form and void, and darkness was upon the face of the Abyss and the Ruach Elohim vibrated upon the face of the Waters."

Such are the first two verses of the Book Berashith—which we call Genesis—according to the Hebrew. On these words alone, and their implications and meanings, a book might be written, but we would only here draw the reader's attention to the word Ruach, whose implications we have to some extent discussed in an earlier chapter, adding here the fact that the gender of the word is feminine, which will explain some of the allusions in many of the previous quotations. Also to the words Abyss and Waters, which are both rendered by the same word in the Hebrew. This word is Thehom, and contains in itself the two ideas of "the formless" and "water," whence it might aptly be translated here as "formless waters."

This is the Virgin Water of the Alchemists, and Thomas Vaughan tells us that when the philosophers practised upon the Chaos itself, that is to say upon the Formless and Void, they opened it and saw the Pre-existent Countenance of the Triad, and saw that all things here below, the Water of Mundane Life as it is elsewhere called, was a Thick

Water, which is a term much used in Alchemy.

The apparent stark absurdity of the statement that the philosophers practised upon the Chaos will be elucidated later. For the moment we will consider this Thick Water. We find it mentioned in 2 Maccabees, i, 19-22, where the Sacred Fire was buried in a secret pit. On the return from the captivity it was found to have turned to a thick water, from which, however, the Fire was extracted.

In support of this analogy we find that the Sepher Yetzirah, or Book of Formation—which, as we have said, is one of the oldest books of the Qabalah, and is attributed by legend to Abraham, though its author in all probability was Rabbi Akiba—in describing the Creation says that Fire was derived from Water.

There is, of course, an obvious analogy between Thick Water and Gum, which is another term for it. It is also called White Mercury—Mercury giving quite a good parallel—and we note that there is a White Gum and that Permanent Water is White. Permanent Water is also called Igneous, while Mercury is Water of Sulphur, which may very well be taken to mean "containing Sulphur or Fire," and Hermes in the Golden Treatise says "Conserve in that Sea the Fire."

This Water, then, that is to say Permanent Water, is the First Matter, "which is that waterish substance which wets not the hands." "It looks like a Green Lizard," says Lully, "but its most prevalent colour is a certain inexpressible azure." Hereby he denotes its watery nature, both by the colour blue, and the fact that the Lizard probably represents Scorpio, which in good symbolism is Aquila, the Eagle, the Kerubic Emblem of Water and the Alchemical Emblem of Distillation. Lully continues, "The predominant element in it, however, is a certain fiery, subtle earth, whence it is often called earth, causing much confusion; but this is the viscous or slimy part." And as it is said to be impregnated by the Sun it is spermatic and is called a Sperm of Earth.

This is also Sperm of the World, Catholic Magnesia, the Twofold Mercury or Azoth, Vinegar, Clean Water, Divine Water, Sea Water, Virgin's Milk and Mist. And here we would remind the student of the Mist that went up from the earth and watered the whole face of the ground mentioned in Gen. ii, 6.

We will now take the analogy of Gum, which gives us a good parallel—being a vegetable excretion—especially if we consider the idea of the Sperm or Seed just mentioned. This will also afford us the promised elucidation of the apparent absurdity of operating on the Chaos, for according to Vaughan the original. Seminal Viscosity, Sperm or Seed from which the World was made, disappeared in the Creation, for it was the Waters of Creation upon which the Spirit or Ruach Elohim brooded or vibrated in the beginning, transforming it into the World. The World, however, now yields us a secondary seed, which is the very same essence or substance with the primitive general one—the description of which, by the way, tallies rather well with ectoplasm. This Seed, says Vaughan, is abstracted in its heavenly, universal form by vegetables, which attract it at their roots as it comes from the air in Dew. This Sperm is generated

from the mixture and marriage of the inferior and superior natures in the vapours.

Let no one be misled by any such statements into thinking that any common vegetables are meant, for it is quite otherwise. As well might the Tree of Life be mistaken in the same way. We are dealing here, as we have dealt all along, with one only thing; one matter, one vessel, one furnace, one laboratory.

But to resume. We have thus been led up to a consideration of Dew, a most important symbol, than which, perhaps, no better symbol of the Alchemical process can be quoted. The Alchemists, in their use of it, regard the air as a vast circulatory, whose upper reaches are extremely rarified. In it is involved all the idea of the action of opposites on one another, for fire and water, that is to say heat and moisture, are always busy with one another, and according to Anaxagoras in the Turba, the thickness or spermatic part of the fire falls into the air. The thickness or sperm of the air, and in it the thickness and sperm of the fire, falls into the water, and all these fall upon the earth, with which idea we should compare either body, soul and spirit, or the Qabalistic notion of the triple division of the soul as outlined in Chapter II.

Now the water is here to be taken as the middle nature between the air and the earth, the former, in ancient symbolism being hot and moist, and the latter cold and dry, while the water is cold and moist.

On a higher level the air is the reconciler between the water and the fire, so that thus the air becomes what we have already termed it, a vast circulatory where the inferiors and superiors meet like agent and patient, or, as some of the Alchemists express it, where

Sulphur and Mercury are mingled.

Here things are said to be resolved into general principles by the action of wind, which is, of course, vibration, contrition and so forth. This resolves them into moisture, the prime element of creation, as it were, which then descends as dew, so that we have a perpetual rarefaction and condensation, or circular process going on, that which is generated in the air being taken up by the water, which acts as the body.

Now by dew, however, is not meant common dew, as with all substances treated of in Alchemy; but it serves to illustrate the sublimation of the volatile part, which, ascending, is acted upon by that which is its higher counterpart, of which it absorbs something, and then, becoming refixed, descends again into earth or body which it is able to some extent to purify, having been itself in some measure purified.

We have not treated this section in nearly as full a manner as it deserves, but it may nevertheless be seen from what we have said that water is sometimes called fire, and why this should be.

This fire involved in air, which is collected up by the water, is called Starry Milk or

Air of Luna, so that water is like a flying bird, and the milky moisture which is found in her crystal breasts is called Milk of Birds, and thus some of the philosophers have said that "Birds do bring their Stone unto them." Fish are said to do the same thing, for they live in the Water.

And the air, which involves in itself a fire, is the Pneuma, Breath, Spirit or Ruach. But the symbol of Ruach Elohim is Fire, which, in the Soul is the Qabalistical Neshamah, the Higher part, by the Fire or Sulphur of which the Nephesch or lower part must be purged.

Now following the analogy of Dew and the evaporation of water from the earth into air, which it, as it were, dissolves and which contains fire, we must distil from the gross earth of our material natures the Nephesch, the subtle or watery part, which shall dissolve the volatile or airy part or Ruach, containing the Fire, Neshamah. When this falls upon the earth as dew it will commence its purification.

There is in the Qabalah much about this Dew, but it is too technical for anything but a passing reference. It is said that from it the dead are raised up, and by dead is meant, in the mystical language of the Zohar, fallen.

To explain the sublimation of the essences with the matter in the foregoing, Vaughan and others postulate the Archeus or Central Sun, " For where the rays of the one and the other meet, the central, breaking through to meet the celestial, suffers a sort of ecstasy," says Vaughan, " So then, in winter, the face of the earth being as it were sealed, Magnesia is generated, but in spring and summer it ascends more freely."

This compounding of watery and airy natures has doubtless given rise to the term Green Stone, though some say it should be Green Lion. This curious beast is also the Poisonous Dragon of whom Hermes says in his Golden Treatise, " In every nature there is first the needful water, then the oily tincture and lastly the foeces or earth which remains below. But a Dragon inhabits all these, and they are his habitation, and the blackness is in them, and by it he ascends into the air. But while the fume remains in them they are not immortal. Take away, therefore, the vapour from the water, and the blackness from the oily tincture and death from the foeces; and by distillation thou shalt achieve a triumphant reward, even that in and by which the possessors live."

Now the Water, the Oil and the Earth are the hidden intrinsical natures, and in this sense every element is threefold. The Dragon is the self-willed spirit, as we have already said, which in its normal mode, resulting from the fall, is a poisonous nature and destroys all that it touches. This poison is the fume which is to be taken away. It is not one with the blackness which is in them, for this has a practical meaning linked with the dissolution at the end of the quotation, here given as distillation.

The oily tincture is Sulphur, for Hermes adds in the next paragraph, " The temperate unguent, which is Fire, is the medium between the foeces and the water, and is called the perscrutinator of the waters. For the unguents are called Sulphurs, because

between fire and oil and the sulphurs there is close propinquity; even as fire burns so does sulphur also."

The Dragon, to revert to him again, is salt in the impure state, also our Green Lion, so that this latter is synonymous with all those other terms which have been given in Chapter IV, and also with the Magical Earth, the Flos Salts Aibi or Flower of White Salt, the

White Sand and so on, for it is not specified always at what stage it is alluded to, and it must be borne in mind that in the Great Work nothing is added, only superfluities removed.

And this Magical Earth is that in which is the recreative fire, the " Land of Havilah where good gold is," which is Martian and Fiery. This is the Fire that coagulates the parts, and the Salt is the water that wets not the hands, the Magnesia that was exhibited in the Mysteries.

Thus we come at length to the end of our investigation, and we can but hope that it has not proved too disappointing to the reader, and that it will not be thought that too liberal a use has been made of quotations. Our object has been throughout to lead him to a study of this most fascinating and—as we consider it—all important subject, and to persuade him that the writings of the philosophers, despite their envious complexity, will well repay him for the pains to which he may be put in their perusal.

We may therefore, perhaps, be forgiven if we conclude by giving him two further extracts, which we will leave to his consideration without comment. The first is from the Fourth Parable of the Splendor Solis of Trismosin.

"This (Dissolution) the Philosophers give to understand in the following Signature or Figure : They saw a man black like a negro sticking fast in a black, dirty and foul smelling slime or clay ; to his assistance came a young woman, beautiful in countenance, and still more so in body, most handsomely adorned with many-coloured dresses, and she had wings on her back, the feathers of which were equal to those of the very finest white Peacock, and the quills were adorned with fine pearls, while the feathers reflected like golden mirrors. On her head she had a crown of pure gold, and on the top of it a silver star ; around her neck she wore a necklace of fine gold, with the most precious Ruby, for which no king would be able to pay; her feet were clad with golden shoes, and from her was emanating the most splendid perfume, surpassing all aromas. She clothed the man with a purple robe and lifted him up to his brightest clearness, and took him with herself to Heaven."

The second is a recipe for the Medicine from Thomas Vaughan. This has unfortunately been described by a modern commentator in the following terms : "I must confess to a feeling that this recipe is a jest or a kind of parody on the ridiculous processes given by pretenders in Alchemy." We feel that the intelligent and not merely superficial reader will take a different view, and that the measure of his approval will indicate the measure of his understanding. It is given thus :

" R/. Ten parts of celestial slime. Separate the male from the female and then each from its earth, naturally, however, and without violence. Conjoin after separation in due, harmonic, vital proportion. The soul, descending straightway from the pyroplastic sphere, shall restore its dead and deserted body by a wonderful embrace. The conjoined substances shall be warmed by a natural fire in a perfect marriage of spirit and body. Proceed according to the Vulcano-Magical Artifice till they are exalted into the Fifth Metaphysical Rota. This is that Medicine about which so many have scribbled but so few have known."

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#### Kabbalah and Judaism

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From the Ring of Gyges to the Black Cat Bone  
A Historical Survey of the Invisibility Spells

By Ioannis Marathakis

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“According to the tradition, Gyges was a shepherd in the service of the king of Lydia; there was a great storm, and an earthquake made an opening in the earth at the place where he was feeding his flock. Amazed at the sight, he descended into the opening, where, among other marvels, he beheld a hollow brazen horse, having doors, at which he stooping and looking in saw a dead body of stature, as appeared to him, more than human, and having nothing on but a gold ring; this he took from the finger of the dead and reascended. Now the shepherds met together, according to custom, that they might send their monthly report about the flocks to the king; into their assembly he came having the ring on his finger, and as he was sitting among them he chanced to turn the collet of the ring inside his hand, when instantly he became invisible to the rest of the company and they began to speak of him as if he were no longer present. He was astonished at this, and again touching the ring he turned the collet outwards and reappeared; he made several trials of the ring, and always with the same result – when he turned the collet inwards he became invisible, when outwards he reappeared. Whereupon he contrived to be chosen one of the messengers who were sent to the court; where as soon as he arrived he seduced the queen, and with her help conspired against the king and slew him, and took the kingdom”.

Plato, The Republic, Book II, 359a-360d, translation by Benjamin Jowett.



This is the famous story that Plato puts in the mouth of Glaucon in the Republic. The story serves as Glaucon's reply to Socrates, in order to prove his position that a man cannot be willingly righteous, but out of fear of the authorities. Glaucon's point is subsequently proven wrong, as one could normally expect from Plato, when he has his Socrates saying that only a man who decides not to abuse the power of such a ring is in real peace with himself. Judging from the text's context, it is almost certain that the story was first conceived by the creative imagination of the author, in order to make a point regarding the true nature of justice. Plato's works are full of such imaginary tales, all cited with an aim to support some kind of moral. This probability is enhanced by the fact that Herodotus, Plutarch and Nicolaus of Damascus, the three other ancient authors who narrate the story of Gyges, do not mention such a supernatural ring. In fact, Gyges was not even a shepherd; he was a noble, favorite of the Lydian king Sadyates.

Yet, this story served as an inspiration for the generations to come. We can find traces in fiction, from Chretien de Troys (12th century AD) in Yvain, to J. R. R. Tolkien in The Lord of the Rings. But let us concentrate on the sorcerers and magicians who tried to duplicate the fabled achievement of Gyges, probably moved by motives not more virtuous than his. In the Roman era, Gaius Plinius Secundus (23-79 AD), the author better known as Pliny the Elder, mentions the powers of the stone heliotrope.

"Heliotropium is found in Ethiopia, Africa, and Cyprus: it is of a leek-green colour, streaked with blood-red veins... In the use of this stone, also, we have a most glaring illustration of the impudent effrontery of the adepts in magic, for they say that, if it is combined with the plant heliotropium, and certain incantations are then repeated over it, it will render the person invisible who carries it about him".

Pliny the Elder, The Natural History, Book XXXVII, chapter 60, translation by J. Bostock and H. T. Riley.

Unfortunately, Pliny does not cite these "certain incantations". One could assume that he refers to the construction of a magical ring on which this heliotrope would be bound. This might be similar to the curious signet rings of the Hellenistic and Roman eras that have survived, and the ones mentioned in the Greek Magical Papyri, a corpus of papyri dated from the 2nd century BC to the 5th century AD. There are, for instance, instructions for making a signet ring with a carved heliotrope in Papyrus XII, lines 271-277, although it is not related to the power of invisibility. The instructions include a consecration ritual. The 16th century occult author Cornelius Agrippa preserves the tradition concerning the power of the stone heliotrope in his Three Books of Occult

Philosophy (Book I, ch. XIII and XXIII), as well as the tale regarding the ring of Gyges (Book I, ch. XLVII). So does the 19th century author Francis Barret in his *Magus*.

However, the heliotrope was not regarded as the one and only invisibility stone. A medieval compilation of Greek magical texts of late antiquity, the *Kyranides* (edited by Kaimakes D.), preserves another tradition for the construction of an invisibility ring. The first book of the *Kyranides* offers a catalogue of the magical properties of twenty-four herbs, birds, stones and fishes, each attributed to a letter of the Greek alphabet according to the first letter of its name. The powers of the letter omicron are of particular interest in this study. Its attributes are the herb marshmallow (*Althaea officinalis*, in Greek *Onothyrsis*), the bird quail (*Ortyx*), the fish dusky grouper (*Epinephelus marginatus*, in Greek *Orphos*) and the stone sardonyx (*Onychitês*). The significance of the eyes in invisibility recipes will be discussed later.

"Grind the eyes of a quail or of a dusky grouper with some water, and keep them in a glass vessel for seven days. Then add a little olive oil and put it in a lamp... Take a sardonyx stone, carve a quail on it, and then carve a dusky grouper under the quail. Under the stone place some of the mixture for the lamp. Nobody will see you, even if you take something from him. Anoint your face with the mixture and wear the ring. Nobody will see who you are and what you are doing."

*Kyranides*, Book I, ch. 15. Translation by the present author.

A late 13th century compilation, spuriously attributed to Albertus Magnus and named *The Book of Secrets of Albertus Magnus* (edited by Best R. M. and Brightman H. F.), contains material copied from older works. The stone heliotrope is again mentioned (*Book of Secrets*, pp. 35-36), but this time there is no account of its invisibility powers. They seem to have been transferred to another stone named *Ophthalmus* (the ancient Greek word for the eye), which is the opal. The connection with the laurel, which is a solar plant as the herb heliotrope, indicates that this may be a variation of Pliny's recipe. Later in the same work things get more complicated, since the stone that gives invisibility is one that is found in the lapwing's nest. Yet, when this stone is described in p. 41 under the name *Quiritia*, there is no reference to invisibility. Here follows the passage regarding the opal.

"If thou wilt be made invisible

"Take the stone *Ophthalmus*, and wrap it in the leaf of the Laurel, or Bay tree; and it

is called Lapis Obtalmicus, whose colour is not named, for it is of many colours. And it is of such virtue, that it blindeth the sights of them that stand about. Constantius carrying this in his hand, was made invisible by it."

Best R. M., Brightman H. F. (eds.), *The Book of Secrets of Albertus Magnus*, pp. 26-27.

Rings and stones were not the only talismans that could render one invisible, according to the magicians of the late antiquity. The relatively unknown Greek magical book named *The Epistle of Rehoboam*, written in the 1st or 2nd century AD (according to Carrol Scott in the Preliminary Analysis of the Epistle of Rehoboam), is dedicated to the construction of talismans for almost any desirable effect. The purest form of this text can be found in Codex Monacensis 70, ff. 240r-253v, which is edited by J. Heeg in vol. VIII2 of the series *Catalogus Codicum Astrologorum Graecorum*, pp 143-165.

According to the Epistle, each of the 168 (24x7) hours of the week is dedicated to a different purpose, and each is presided by a holy angel and a malefic demon. The works of invisibility belong to the first hour of Wednesday, the day and hour of Hermes-Mercury, the god (and planet) of trickery and deception. The corresponding angel is Ouriêl, and the demon is Loutzipher. After an invocation to Mercury, one is expected to conjure the angel and the demon, and write some Mercurial characters on parchment, using a special Mercurial ink. This talismanic tradition seems to have survived through the centuries, since the 16th century *Key of Solomon*, presents another invisibility talisman, yet very different and with no Mercurial connection. The Epistle also contains another manner of rendering oneself invisible, by means of a Mercurial herb. More on the black cat will be discussed later.

"The herb of Mercury is the cinquefoil. Uproot it at the hour of Mercury, while reciting the proper invocation and the names. Take the flowers and the seed, wrap them in the heart of a black male or female cat, and carry them upon you. You will be invisible."

Codex Monachensis 70, f. 253. Translation by the present author.

The tradition concerning the Ring of Gyges, this time combined both with the Mercurial connection and with the "stone from a lapwing's nest", seems to have survived until the 18th century, as it is evident from a French magical book of the time, the *Marvelous Secrets of Natural and Qabalistic Magic*, by Little Albert (Petit Albert). This book contained a great deal of spells and recipes, and it cites two similar methods of constructing an invisibility ring. A. E. Waite, in his *Book of Ceremonial Magic* translates one of them:

#### "Invisibility by means of a Ring

"This important operation must be performed on a Wednesday in spring-time, under the auspices of Mercury, when it is known to be conjoined with other favourable planets, such as the Moon, Jupiter, Venus or the Sun. Taking good mercury, fixed and well purified, compose a large ring thereof, so that the same will pass easily over the middle finger of the hand. Let the collet be enriched by a small stone which is found in the pewit's nest, and about the ring let the following words be enchased:

"Jesus passing + through the midst of them + disappeared +

"Next, having placed the ring on a palette-shaped plate of fixed mercury, compose the perfume of mercury, and thrice expose the ring to the odour thereof; wrap it in a small piece of taffeta corresponding to the colour of the planet, carry it to the pewit's nest from which the stone was obtained, let it remain there for nine days, and when removed, fumigate it precisely as before. Then preserve it most carefully in a small box, made also of fixed mercury, and use it when required. The method of use is to place the ring upon the finger with the stone outwards; it will so fascinate the spectators by its virtue. That one may be present without being beheld. When the wearer no longer desires to be invisible, he has merely to turn the ring, so that the stone shall be inward, and close the hand over it."

Waite A. E., *The Book of Ceremonial Magic*, pp. 308-309. For the whole original French text see Peterson J. (ed.), *Les Secrets Merveilleux du Petit Albert*.

Eliphas Levi, in his *Transcendental Magic*, makes a short mention of the Little Albert

version of the Ring of Gyges. However, he prefers another one, consisted of an alloy of the seven planetary metals. Curiously, both in the concluding chapter of his History of Magic and in his Grand Arcane, he uses very similar descriptions in order to present the Ring of Solomon – a ring that has nothing to do with invisibility, as it is used to control the celestial and infernal spirits. Here follows his first account, from Transcendental Magic.

"It has a double collet and two precious stones – a topaz constellated under the sign of the sun and an emerald under the sign of the Moon. It should bear on the inner side the occult characters of the planets and on the outer their known signs, duplicated and in kabalistic opposition to each other; that is, five on the right and five on the left; the signs of the sun and moon resuming the four several intelligences of the seven planets".

Eliphas Levi, *The Ritual of Transcendental Magic*, p. 78. Translation by A. E. Waite.

The sorcerers of late antiquity believed also that there were certain familiar spirits who sometimes granted the power of invisibility. In Papyrus I, lines 42-196, there is a ritual for obtaining such a familiar, under the title Familiar of Pnouthis the lector Priest. This spirit allegedly could "send dreams, bring women and men without the need of a connecting matter, slay, destroy, cause winds, bring to you gold, silver and copper if there is a need, free you from chain bonds, open doors, render you invisible in order not to be seen by anyone..." This belief has also survived, but, until the Renaissance, certain spirits seem to have specialized in the works of invisibility, and one could evoke them and ask for their help.

Just to name some of these spirits who can grant the power of invisibility according to the later magical books, the Lesser Key of Solomon (Goetia) refers to Bael, Glasyalabolas, Foras, Asmoday and Balam. The Key of Solomon the King cites Almiras and his ministers, along with a special conjuration addressed to them. The Arbatel of Magic names Aratron, the Olympic spirit of Saturn. The Sacred Magic of Abramelin the Mage refers to Magot and his minions. The Grand Grimoire names the spirit Sargatanas, and finally, the Grimorium Verum cites the spirits Morail and Pentagnony.

Other texts combine the belief in spirits who grant invisibility with the tradition of the Ring of Gyges. There is an operation contained in book XV, chapter X of Reginald Scot's *Discovery of Witchcraft* (London, 1584), aiming at evoking three female spirits in

order to give the ring of invisibility to the sorcerer. Versions of this operation was also included in other magical books, but the ring served other purposes. An 18th century short treatise on magical rings, named Douze Anneaux (Twelve Rings), contained in the Lansdowne MS 1202 and edited by Joseph Peterson, combines the two traditions in another way, since the spirit is meant to be imprisoned within the ring. One has to make a golden ring with a yellow stone, on which the sigil of the spirit Tonucho must be carved, his name being written on virgin parchment underneath the stone. The operation includes a conjuration of the aforementioned spirit, in order to enter the stone.

But apart from talismans and spirits, the ancient belief was that one could also render themselves invisible by means of a magical ointment. Here follow two examples from the Greek Magical Papyri that may have sprung from an older single recipe. It can be observed that both ointments have one common ingredient, an eye; the eye of a night owl (a bird that cannot see in the sunlight), or the eye of a dead man (who cannot see because he is dead). The eye of the ape must have entered here as a substitute, as human eyes might be difficult to find. There is a certain similarity with the recipe from the Kyranides, since the eyes must be mixed with oil.

"Definite invisibility

"Take the fat or the eye of a night owl, a beetle's ball of dung and perfumed oil from unripe olives. Grind them all together, anoint your whole body, and say to the sun:

"I conjure you, o great name, Borkê, Phoiour, lô, Zizia, Aparxeouch, Thythê, Lailam, aaaaaa iiii ôôôô, leô, leô, leô, leô, leô, leô, leô, Naunax, Aiai, Aeô, Aeô, Êaô.

"When you are liquidating the mixture, recite the following:

"Make me invisible, o lord Sun, Aeô, Ôaê, Eiê, Êaô, to the sight of any man, until the sunset, iô, lôô, Phrix, Rizô, Eôa.

Papyri Graecae Magicae, Papyrus I, lines 223-230. Passages from the Greek

Magical Papyri are translated by the present author. For another translation of the whole corpus, see Betz H. D. (ed.) *The Greek Magical Papyri in Translation*.

"Effective invisibility, a great operation

"Take the eye of an ape or of a man who had a violent death, and aglaophotis herb – that is to say a rose. Grind them together with sesame oil. Grind them from the right to the left, and while doing so, recite the following:

"I am Anubis, I am Ousirphrê, I am Ôsôt Sôrôn Ouier, I am Osiris whom Seth destroyed. Arise, o spirit of the Netherworld, iô Erbêth, iô Phorbêth, iô Pakerbêth, iô Apomps, when I (name) order you, and be my servant.

"Whenever you want to render yourself invisible, anoint your forehead with the mixture, and you will be unseen for as long as you wish. If you want to be visible again, walk from the West to the East while reciting the following name, and you will be discernible to all. The name is this:

"Marmariaôth, Marmaripheggê, make me (name) visible to all, today, now, now, quickly, quickly.

This is very effective."

Papyri Graecae Magicae, Papyrus I, lines 247-262.

Simpler –and less disgusting– recipes for invisibility also appear in the magical papyri. The copyist informs us that he took the following recipe from another, unknown to us book of the time, named the Crown of Moses. It requires that one put a herb in his mouth for the whole night.

"From the Crown of Moses

"Take the herb snapdragon and put it under your tongue when you are going to sleep. When you wake up in the morning, before saying anything else, recite the names and you will be invisible to all. If you recite it over a cup and then give it to a woman, she will love you, because this incantation is effective for all purposes.

Areskillious, Thoudalesai, Krammasi, Chammar, Moulabôth, Lauabar, Chouphar, Phor, Phôrbaô, Sachi, Arbach, Machimasô, Iaô, Sabaôth, Adônai.

"Then, add what you want. "Bring (name) to (name)" or anything else you wish".

Papyri Grecae Magicae, Papyrus VII, lines 619-627.

There is no doubt that magical recipes were in a constant evolution through the centuries. We can observe, for instance, the similarities with the simple recipe from a Silesian 18th century spellbook, the Egyptian Secrets of Albertus Magnus (not to be confused with the older work named The Book of Secrets of Albertus Magnus). Again, one has to use the eye of an animal that cannot function in daylight.

"To Make Yourself Invisible.

"Pierce the right eye of a bat, and carry it with you and you will be invisible."

Peterson J. (ed.), Egyptian Secrets of Albertus Magnus.

The Bernardakean Magical Codex (Bernardakeios Magikos Kodikas), a 19th century Greek manuscript which was donated to the Academy of Athens by a private collector and has recently been published by the same institution, contains a recipe that is closer to the "ointment" tradition of the Magical Papyri, since it instructs one to put the eye of an owl in olive oil.



"Another recipe, for invisibility

Take an owl alive, and when you catch it, ask it "What would you give me if I let you go to heaven?" Then, take out its eyes skillfully with a knife, and bury the bird in a secret place. Take care not to be seen. Put one eye in a cup of olive oil, and the other in a cup of honey and hide them for forty days. Then take them out and try them in front of a mirror, in order to see which one is effective."

Bernardakean Magical Codex, ff. 61v-62r. Passages from this Codex, as well as from Harley 5596 and Atheniensis 1265, are translated by the present author.

There is also a very interesting recipe, contained in a 15th century Greek manuscript that is kept in the British Library, Harley 5596. This manuscript includes a version of the magical book of the late antiquity named The Testament of Solomon. It also contains the oldest version of the Magical Treatise of Solomon, a Greek Clavicle that seems to be the main source of the famous Key of Solomon. Armand Delatte edited parts of this manuscript in *Anecdota Atheniensia* I.

The recipe is cited in folios 6v-7r and it has no title. Although the language of the recipe is typical 15th century Greek, the incantations are expressed in an obviously older language. It is very probable that this spell evolved from recipes similar to the ones we came across in the magical papyri. The core idea is similar, but instead of the eye of a dead man, the sorcerer must use the empty sockets of a human skull.

"Take the dry skull of a man that did not die a natural death. Go to a secret, inaccessible and impassable place, and recite these names over the skull.

"Grant me invisibility, o Lord, by the names Theophaël, Diokaides, Peridôn, Enarkalê, Êsboiêl, Apelout, Gakarkêntos, in order for this work to be effective.

"Then take seeds of the herb korakia. The Romans call it faba vicia, that is to say wild faba. Plant one seed in each of the eyes, and put another one in the mouth. Cover the place with earth and recite the following.

As the eyes of the dead do not see the living, so these beans may also have the power of invisibility, wherever I shall go.

"And when the beans yield seed, be careful not to lose any of them, but take them out of their husks and keep them all together. Then, bring a mirror, and take each bean in your hand, one by one. If you do not see yourself in the mirror, this particular bean has power. Carry it upon you and go wherever you wish. People cannot see you."

Anecdota Atheniensia I, p. 396.

Now, let us follow the thread of the spell evolution and return to the Bernardakean Magical Codex, which proved to be an actual treasurehouse of different versions of this recipe (I numbered the versions for convenience). The compiler seems to have collected them from manuscripts of varying antiquity. In the first version the recipe is slightly changed. The day of the experiment is now very specific. It must be done at the waning of the Moon (because the light is fading), and on a Wednesday, that is to say the day of Hermes-Mercury, probably following the tradition of the Epistle of Rehoboam. The general invocation to God is now changed into a conjuration towards Mercury. The connection with the idea of the dead who cannot see is not very obvious here.

(Version I) Another recipe, for invisibility

"At the 25th or the 29th day of the Moon, on a Wednesday, take a human head from a grave and go to an isolated place. Take four faba beans, put one seed in each of the eyes, and the remaining two in the mouth. Then, recite the following:

"O cunning art of invisibility, and you, o Hermes Mercury, Gogedomêda, Thee, Phile, Persôn, Dia, Neomêta, hear me. I conjure you by God who created you to make this work of invisibility effective and true, in order for me to be invisible, unharmed and unheard by all men when I carry the seed.

"Then, bury the head in the earth and take care of it until the seeds grow. When they are ripe, let them dry, and be careful not to lose any of the beans. Carry the effective ones upon you, and you will be invisible among all. But you must be clean when you plant them or you carry them."

Bernardakean Magical Codex, ff. 62r-63r.

The second version changes further. As a substitute of the human skull, the head of a black cat can also be used. The author seems to be influenced by the cinquefoil recipe contained in the Epistle of Rehoboam. Another new element is that the first watering of the seeds requires human blood. The seeds must be put into the operator's mouth, faintly reminding the recipe from Papyrus VII, 619-627. The conjuration of Mercury still remains almost the same.

(Version II) The art of being invisible for as long as you want, by carrying a seed upon you

"As long as you carry it, you will be invisible. Work as follows. At the 29th day of the Moon, at the hour of Mercury, take the head of a dead man or of a black cat that has not a single white hair. Then, take seven black chickpeas. Put one in the mouth, one in each ear, two in the nose –that is to say one in each nostril– and two in the eyes. After you have put them there, recite the following.

"O you Hermes, most holy craftsman of invisibility, o you Hermes Mercury, Nagodiômêda, Theophilon, Person, Dôna, Neomêta, Prokorsou, I conjure you by God who created you to make this work of invisibility effective, in order for me to be invisible, unseen by all men, when I carry the seed.

"Put it in a flowerpot and when you water it for the first time use human blood taken from phlebotomy. Take care of them until they yield seed. When they are dry, be careful not to lose any of the seeds. Take a new mirror and try them. Put them one by one in your mouth and look into the mirror. If you do not appear in the mirror, keep the seed.